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# The Outlook of Missions



VOLUME XVI

MAY, 1924

NUMBER 5

ONE WAY  
TO  
SPEND  
YOUR  
VACATION



GROUP AT ANNUAL CONFERENCE OF BOARD OF FOREIGN MISSIONS WITH  
MISSIONARIES AT FREDERICK, AND SCHUYLKILL CLASSIS DELEGATION  
AT LANCASTER SUMMER MISSIONARY CONFERENCE, 1923



ATTEND  
ONE  
OF OUR  
EIGHT  
CONFERENCE  
S

# SUMMER MISSIONARY CONFERENCES



*One of the delightful experiences of a Summer Missionary Conference is that of making fine friendships. Among the finest of these friendships are those of our missionaries. All of these young people will remember Miss Messimer.*

## 1924—THE DATES—1924

Hood College.....	Frederick, Md.....	July 7 to July 13
	Rev. Scott R. Wagner, D.D., Hagerstown, Md., Chairman	
Bethany Park.....	Indianapolis, Ind.....	July 12 to July 18
	Rev. F. W. Knatz, Fort Wayne, Ind., Chairman	
Kiskiminetas Academy.....	Saltsburg, Pa.....	July 19 to July 25
	Rev. A. B. Bauman, Johnstown, Pa., Chairman	
Catawba College.....	Newton, N. C.....	July 19 to July 25
	Rev. W. C. Lyerly, Concord, N. C., Chairman	
Heidelberg University.....	Tiffin, Ohio.....	July 26 to August 1
	Rev. R. W. Blemker, Canton, Ohio, Chairman	
Theological Seminary.....	Lancaster, Pa.....	August 2 to August 8
	Rev. John B. Noss, Ephrata, Pa., Chairman	
Ursinus College.....	Collegeville, Pa.....	August 11 to August 17
	Rev. H. I. Stahr, Bethlehem, Pa., Chairman	
Mission House.....	Plymouth, Wis.....	August 18 to August 24
	Rev. E. H. Opperman, Sheboygan, Wis., Chairman	

*For Further Information Address*

REV. A. V. CASSELMAN, D.D., Department of Missionary Education  
Room 417, Schaff Building, 1505 Race Street, Philadelphia

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Go ye into all the world, and preach the gospel to every creature.

—Mark 6:15.

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March on, my soul, nor like a laggard stay!  
March swiftly on. Yet err not from thy way  
Where all the nobly wise of old have trod—  
The path of faith made by the sons of God.  
Follow and honor what the past has gained:  
And forward still, that more may be attained.

—HENRY VAN DYKE.

“To choose Christ and His way of living is  
to make failure impossible. He is our soul’s  
highest good.”

“These missionaries of the Cross are the  
forerunners of salvation; they clear the way  
for the kingdom of God; they plant the seeds  
of hope and faith amid the thick weeds of  
savagery and the unfruitful growth of heathen  
cults; and they open the way for realizing at  
last the spiritual unity of the whole human  
family.”

“It is easy to become discontented by nursing  
the foolish delusion that there is not enough  
happiness in the world for all, and that, there-  
fore, one must grasp his happiness at the  
expense of his neighbors. But this is folly  
and misery and constriction of soul.”

Give me, O Lord, a task so hard  
That all my powers shall taxed be  
To do my best;  
That I may stronger grow in toil,  
For harder service fitted be,  
Until I rest!

—CHARLES EARLE.

Your soul has rights. There is a day, and  
there are hours of each day, that you ought  
to set aside for the culture of your soul. If  
you do not do this, your soul will be untrained,  
undeveloped.

—A. W. BEAVEN.

How many try to shift burdens to the  
shoulders of others! The true Christian by  
thought, sympathy, influence, and substantial  
aid tries to lighten the burdens of others.

—W. L. WATKINSON.

Men wondered at inexorable, remorseless,  
inexplicable pain. Euripides in his plays, Job  
in his great tragedy of agony, Buddha in the  
East—all these great thinkers have come face  
to face with the mystery of pain without solv-  
ing it; but this Man not only suffered infinitely,  
but he extracted the venom out of pain.

—F. B. MEYER.

Thy vast divine compassion  
In mercy covers all,  
It gives the shining star its place,  
It marks the sparrow’s fall.

Acquiescence in the inevitable—there is the  
first secret of victory. You will not get any-  
where by battling against the powers that are  
too much for you. Accept them! Rest in the  
Lord! Wait patiently for him!

—JAMES GORDON GILKEY.

Morals and mysticism no doubt are valuable  
elements in our religion, but they are danger-  
ous if they are allowed to overmaster love.  
Hence the apostle lays stress on love as the  
one solvent for strained relations and for the  
undue craving for selfish raptures. The good  
of others in our religious fellowship—that is  
the essence of love.

—JAMES MOFFATT.

Fear not, O trembling soul! Thou canst not  
see

The way of life, nor what thy path shall be;  
But courage! God hath said to thee and me,  
“I will be with thee!”

—HELEN TALBOT PORTER.

The Lord Jesus Christ teaches us the abso-  
lute necessity of secret as well as of public  
prayer. For if our public prayers keep our  
private prayers from becoming selfish, and  
angular and narrow, our secret prayers keep  
our public prayers from becoming formal,  
mechanical, indefinite. Jesus Christ teaches  
us the necessity of secret prayer.

—FRANCIS JAMES CHAVASSE.

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## The Prayer

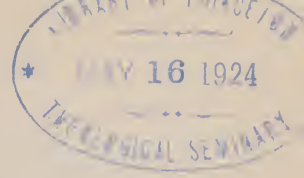
**O** GOD, we thank thee for the fulness of life which thou dost bestow on all who love thee  
and are loyal to thee! Help us to give to thee the uttermost of love and loyalty! May we  
be true till death! Amen.

—JOHN GARDNER.

# The Outlook

VOLUME XVI  
NUMBER 5  
MAY, 1924

# of Missions



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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## Our Church Provides Again Eight Weeks of Training for Personal Service in Christian Missions

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### THE FIRST SUMMER CONFERENCE

“MANY years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day’s work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences.”

*The Woman’s Press.*

### AN OPEN GATE

The Summer Missionary Conferences constitute an open gate.

*To world knowledge.* Classes in the latest and most significant mission-study books; lectures and talks by missionaries fresh from the home and foreign field; addresses by outstanding leaders of the Church.

*To increased efficiency.* Practical courses in principles and methods of missionary education as applied to a wide range of church work—general church missionary organization, Sunday School,

Young People’s Society, Woman’s Missionary organizations.

*To recreation.* Picnics, parties, games, hikes, pilgrimages to important places, swimming, boating, tennis, stunts. Fun for everybody.

*To inspiration.* Sunday sermons by great preachers; addresses by missionaries and other leaders. Inspiration from meeting people who are doing things.

*To new friendships.* Successful church workers from all over the denomination, both leaders and delegates. The informal and congenial atmosphere that makes the forming of friendships easy.

*To spiritual quickening.* Bible study, prayer groups, the inspiring Sunset Services, study of themes that reveal the power of the living Christ, associating with people who know this power on the mission field.

### THE PURPOSE

THERE are three purposes for which Summer Missionary Conferences are planned. Read them over and ask yourself if there is not a place for you at one of the Conferences this year. Here are the three:

1. To train missionary leaders who are in any way responsible for the missionary education program of their individual churches.

2. To discover those with capacity for leadership and to develop such especially qualified persons for the highest type of missionary leadership by a course of instruction in the missionary knowledge of the modern world and in the principles and methods of missionary education.

3. To provide a means of instruction and inspiration for those who desire to

gain an adequate knowledge of missions to guide them in their Christian service and deepen their life purposes.

### THE CONFERENCE DAY

The *morning* hours of the Conference are given over to mission study. This is the heart of the Conference. Every delegate is expected to enroll in the classes and attend the sessions regularly and thoughtfully. The schedule is so arranged this year that delegates may study both the home and foreign mission topics.

The *afternoons* of the Summer Missionary Conferences are famous for their good times, in the very best sense of that expression. The afternoons are entirely free for recreation, various delightful forms of which are possible at the different conference centers, led by especially appointed directors of recreation. Every conference location is an interesting one and is surrounded by special points of interest. The very educational institutions themselves are worthy of a visit.

The *evening* of the conference day begins with the beautiful and inspiring Sunset Service, which nearly all delegates agree is one of the most enjoyable portions of the whole summer missionary conference. The conference day is concluded by a platform meeting of some sort or other, at which there is an address by some missionary or outstanding church leader.

### CHOOSE NOW

IT is not too early to begin to choose delegates and to select conferences now. In fact, many inquiries have been coming to the Department of Missionary Education from the young people of the church asking for information concerning when this Conference or that one would be held. It is necessary for many of us these days to make arrangements for our vacation period a long time in advance. Every congregation in the church should be represented at some conference this year. Now is the time to choose these delegates and have them prepare for attendance at the conference.

Those who are in any way responsible for missionary leadership and education in their congregations are urged to attend. The conferences are also open to all who desire to broaden and deepen their missionary knowledge.

It is especially desirable that all church organizations, which have any connection with the work of missions, send designated delegates to the conferences, paying all or a portion of their expenses. The delegate that is really delegated is the best delegate. He goes to the conference with a purpose and comes back to his congregation with a responsibility.

SUNSET  
SERVICE  
AT  
BETHANY  
PARK





Every former delegate is urged to attend this year and act as an advertising medium for the conference. Come again and bring someone with you.

Remember that most of our colleges are filled to the limit with the members of the conferences, and that preference in accommodations will be given to those delegates who register for the entire conference. For further information address Rev. A. V. Casselman, D.D., Department of Missionary Education, Room 417, Schaff Building, 1505 Race street, Philadelphia.

## TWENTY-FIFTH ANNIVERSARY

The foreign theme of study this year is "CHINA." By a very happy coincidence for the Reformed Church, this is the Twenty-Fifth Anniversary year of the founding of our China Mission. No foreign missionary subject of study could be of more importance to us as a denomination this year than China. It is a golden opportunity for us. At each of the Summer Missionary Conferences a special Twenty-Fifth Anniversary Service will be held under the auspices of the Board of Foreign Missions.

## HOME MISSION BOOKS

THE general theme for Home Mission study this year is "The Way of Christ in Race Relations." Surely, this is one of the most important subjects which could be considered by those interested in the work of the church in America. It touches vitally our Hungarian work, our Japanese work on the Pacific Coast, our Winnebago Indian Mission, and our general association with the race problems of every community.

It may seem strange to many that the adult Home Mission book this year is written by one of the great foreign missionary leaders of the world; but when we know that this author is none the less than Dr. Robert E. Speer, we are assured of the character and excellence of the book. The book is entitled, "*Of One Blood*," and is perhaps the finest discussion of the race problem that we have ever had in America.

"*Adventures in Brotherhood*," by Dorothy F. Giles, is the young people's book, a book filled with abundance of concrete illustrations showing the need for Christian helpfulness and fellowship in bringing about a better understanding among the varied race groups that make up the American people.

"*Land of All Nations*," by Margaret R. Seebach, is the book for intermediate boys and girls. This book contains stories of eight outstanding men and women of different races who have made distinctive contributions to American life.

For Junior boys and girls there are

two books: "*Better Americans*," the second volume of "The Better America Series," and "*Uncle Sam's Family*," a reading book of home mission stories for the boys and girls themselves.



ALLEN STACEY (a full-blooded Winnebago Indian) at the Mission House Conference last summer. A perfect illustration of "The Way of Christ in Race Relations."

## FOREIGN MISSION BOOKS

THE general theme for Foreign Missions is "CHINA." With regard to possibilities for good or ill in present world conditions, China is the most important Foreign Mission field in the world. We are most fortunate in having a wonderful supply of literature on this theme. Never in the history of mission-study has a nation been so thoroughly covered with interesting study material as China this year.

"*China's Challenge to Christianity*," by Professor Lucius C. Porter, is the study book for the adults. It is a general book on China and presents the major issues before Christianity today in that country in the light of the outstanding movements in social, political, intellectual and religious life.

"*Ming Kwong, City of the Morning Light*," by Mary N. Gamewell, is a book issued for the basis of program meetings in women's societies. This volume presents a study of the life and work of a typical large mission station in China, showing the many varied forms of service that the modern Christian witness to China comprehends.

"*Looking Towards a Christian China*," by Milton T. Stauffer, is something new in the way of missionary educational material. It is issued to provide material for discussion classes for men's groups and adult Bible classes.

"*China's Real Revolution*," by Paul Hutchinson, is the young people's book. It is a presentation of the characteristic features of the changing China of today, showing the relation of Christian missions and the Church in China to the many-sided revolution through which the country is passing.

"*Young China*," by Mabel Gardner Kerschner, is a handbook for leaders and will be of special interest to Sunday School teachers and all leaders of boys and girls of that age, giving lesson materials and stories on home, school, play and work of the boys and girls in China.

"*Torchbearers in China*," by Basil

Mathews, is a reading book for boys and girls. Mr. Basil Mathews has no superior in the world as a writer of missionary stories for boys. This book will be of great assistance to all Sunday School teachers of boys.

"*Chinese Lanterns*," by Minna M. Meyer is the book for Junior boys and girls. Connected with this is another book, "*Friendship Center in China*," by Wilhelmina Stooker and Janet Hill, which is a teacher's handbook containing material for lessons for Junior groups. Immediately associated with this book is a "*Chinese Home Cut Out*." This cut out is to be used as handwork in connection with "Friendship Center in China." It contains a complete layout of a mission station and village and details of a typical Chinese house.

Then there is a "*Children of China Post-Card Painting Book*," and Picture Sheets for the Junior boys and girls.

For the primary children, there are "*China Primary Picture Stories*," and "*The Book of a Chinese Baby*," by Mary Erntwistle.

Recreation programs for all are furnished in a book by Miss Catherine A. Miller, the Secretary of our Young People's Department, entitled, "*Chinese Ginger*." This book gives practical plans for socials, picnics, games and stunts; also suggestions for posters, costumes, decorations and refreshments.

Special dramatic material is being prepared by American experts on this material collaborating with some of the leading Chinese Christian students in America. There will be four distinct sets of plays or pageants prepared for presentation this year, for adults, for young people, for intermediate boys and girls, and for children. In addition to all these interdenominational helps and plays, two sketches have been prepared by Mrs. Annetta H. Winter of our own church: one, for adults, entitled, "*Out of Darkness*," and one for children, "*Which is Topsy-Turvy?*"

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## NOTES

Rev. Banks J. Peeler has resigned his pastorate in the Mission at Lincolnton, N. C., and will take up the work in the Mission at Salisbury, N. C., beginning May 1st.

\* \* \*

Rev. W. S. Adams has been elected pastor at Kenmore, Ohio Mission, to succeed Rev. E. M. Anneshansley, who is asking the consent of Classis to spend a year in secular employment.

\* \* \*

The St. Luke's Mission, Wilkes Barre, Pa., of which Rev. H. A. Shiffer is the pastor, recently began excavating for their new church building. The basement will be in every respect a modern gymnasium when completed.

\* \* \*

Quite a few of the Board's Missions have been on the sick list. Among them are: Rev. E. J. Snyder, of Tabor Church, Philadelphia, who met with quite a serious accident, but who is now recovering nicely: Rev. C. G. Beaver, of Heidelberg Church, Dayton, Ohio; Rev. H. A. Shiffer, of St. Luke's Church, Wilkes Barre, Pa.; also Rev. A. K. Kline, Trafford, Penna., who is in the hospital.

\* \* \*

The First Church, High Point, N. C., of which Rev. Milton Whitener is the Missionary, recently organized a Men's Club, with about thirty-five members. A Personal Workers' Band has also been formed, with ten groups of five each. The objective is a Membership Campaign.

\* \* \*

One of the very worthy Missions of the Board is in great need of a stereopticon outfit, but unfortunately because of heavy obligations resting upon them they are unable to raise the sum of money necessary. It might be that there is some individual or organization which would be disposed to help secure this lantern. The Board of Home Missions would be very glad to hear from any one who

would be interested in helping along the work in this way.

\* \* \*

Rev. Walter Mehrling has resigned his work in the Boswell-Jenner Charge, to become pastor of St. John's Mission, Pottstown, Penna.

\* \* \*

Successful Evangelistic Services during the beginning of April, were held at Kannapolis, N. C., where Rev. L. A. Peeler is the Missionary. Kannapolis is a cotton mill town, the home of the largest towel factory in the world. The Mission is a little over four years old and has already a good-sized membership and is making a deep impression upon the life of the community.

\* \* \*

The Mission at Harrisonburg, Virginia, of which Rev. J. Silor Garrison is the pastor, co-operated in a very interesting Evangelistic Campaign for the city. This Mission is contemplating the erection of a Community Church in the very heart of the city, after which it will be in a position to render the service which it is expected to render.

\* \* \*

Building operations among the Missions are going forward at Wyomissing, Pa.; Woodhaven, Long Island, N. Y.; Austintown, Ohio. The Third Church, Greensburg, Pa., is completed and was dedicated on Easter Sunday. Extensive improvements were made to the church at Palmerton, and the reopening services will be held on May 18th. The Missions at Cedar Rapids and Omaha have purchased parsonages which will add greatly to the church equipment.

\* \* \*

Educational Sunday was observed in all of our Hungarian congregations on May 4th, in the interests of higher education among the Hungarian young people.

\* \* \*

The Every Community Service Endeavor under the auspices of the

Home Missions Council will make a study of North Dakota and Western Washington during this coming summer. The purpose of this is to enlist local leaders and Board representatives to study these fields with the hope of formulating a general program whereby neglected communities may be properly cared for and over-lapping be avoided. Similar surveys have been made in Montana, Idaho and other sections of the North-west.

### HUNGARIAN PUBLICATIONS

*The Reformatusok Lapja* is the official organ among the Hungarian Churches. It is at present published under the auspices of the Publication and Sabbath School Board of the Presbyterian Church and the Publication and Sunday School Board of the Reformed Church in the United States. The Board of Home Missions of the Reformed Church also contributes a certain sum towards the salary of the editor. At a meeting of representatives of the above Boards and a special Committee appointed at a conference of Hungarian ministers at Lancaster in June, 1923, the following action was adopted:

1. That the SENTINEL be transferred as of October first, to an Editorial

and Managing Committee, composed of nine Hungarian ministers, four to be selected by the Presbyterian Hungarian Conference, three to be selected by the three Hungarian Classes, and one by the Home Mission and Publication Boards of the Reformed Church, and one by the Hungarian Churches, belonging to English Classes.

2. That this Editorial Committee shall prepare before July 1st, a plan for the publication and circulation of the SENTINEL under new management and the selecting of a new Editor, and submit the plans to the official representatives of the Reformed and Presbyterian Boards, for approval.

3. That the Reformed and Presbyterian Boards shall determine the amount of the subsidy each will give annually toward the expenses of publication, notifying the Editorial Committee of the respective amounts.

4. That the Editorial and Managing Committee shall assume all financial responsibility beyond the amount of the subsidy.

5. That this Editorial Committee shall render a quarterly report to the three Boards.

6. That Dr. D. A. Souders act as Convener of this Editorial and Managing Committee.



JAPANESE REFORMED CHURCH AND CONGREGATION, LOS ANGELES, CAL.

## THE FAR-FLUNG LINE

ALFRED WILLIAM ANTHONY, *Former Secretary of the Home Missions Council*

The extent of the home mission field and of home mission activities is vaster than most people realize.

1. *Geographical Extent.*—To include all of the field of home missions of the Christian Church in America a line must start at the North Pole, as a peg, so as to include Alaska and all that is north of it; sweep downward through the Pacific Ocean, so as to swing around the Hawaiian Islands and enter the Panama Canal, for the Canal Zone is home territory, and Mexico and El Salvador are cultivated by at least one large denomination; stretch out around Cuba, Porto Rico, Haiti and the Dominican Republic and the Virgin Islands, all regarded as parts of the "home" territory by several of the denominations; and then, returning to Maine, the line might run North so as to surround all of Canada, for the Canadian churches, although carrying on their own Canadian home missions independently and successfully, are in close accord and co-operation with the tasks of the Church on the south side of the boundary, and three of the large Canadian home mission boards are members of the Home Missions Council and the Council of Women for Home Missions; but if Canada be left out, then the line will pass along the northern boundary of the states, and by a leap run to the North Pole, the starting point. Nearly one-sixth of the earth's land surface will be included in this line. Other equal areas may be more thickly populated, but no other area possesses influences and possibilities more important for the world.

2. *Variety of Races.*—Practically every tribe and race in the world is represented. Probably no other area has such a variety of peoples, from the North American Indians, the aborigines, to the latest arrival at Ellis Island, from Czecho-Slovakia or Latvia. Most of the European countries have enough of their peoples in America to create subsidiary nationalities of respectable size. Many of them have in the one city of New York more people than live in any one

city in the old country. More Jews are in America than in any other country of the world; more are in New York City than are in any other city of the world. Here are Chinese, Japanese, Koreans, Hindus, Armenians, Syrians, Persians, indeed the list would surpass the list on the Day of Pentecost or that at Babel.

If the Church is to preach to foreigners, here they are in America, in many instances the most enterprising and ambitious of them. Here is a place for foreign missions, for here, if converted to Christ, these native people can become the best and most effective missionaries to their own folks.

3. *Kinds of Religions.*—In America every form of religion has found an asylum. Not only have the occult philosophies and faiths of the East come here in the person of their devotees, but they have even found leaders and followers to interpret and propagate these abstruse and strange cults. America has been a breeding place for sects and subjects. No other country in the world permits within the field of political and ecclesiastical toleration so great a variety to exist. Greatly to the credit of American democracy, this indicates the freedom of conscience and the stimulus to religious thinking which the country and its spirit and influences permit and promote. At the same time, it is evident that this country must become in the course of the years, not a battle ground, not an arena, but a laboratory for the testing of the religious and ethical values of the faiths of men, and Christianity has here her critical and her crucial opportunity.

4. *Methods Employed.*—Almost every means used for the betterment of mankind is a legitimate tool in the hands of home mission workers. Education must be promoted, for schools must be established and maintained for Indians, Negroes, Mexicans, newly arrived strangers from overseas and for all who would be neglected or but partially cared for by secular instruction. There must be Sunday Schools and religious education. Books, literature and periodicals of

every kind and for every class must be produced. Hospitals, homes, asylums and institutions of practically every description are needed, supplementary to provisions made by Government and private charity. Visitors, nurses, colporteurs, evangelists and pastors are required for out-stations and destitute places. Investigations and surveys must be made preceding the beginning of new work and for the frequent testing of old work. There is scarcely any kind of talent or of personality, if evincing sense and consecration, which cannot be utilized in some department and some form of home mission service.

5. *Agencies at Work.*—Denominational home mission boards and societies are but a part of the agencies employed. Some denominations, in addition to these, have Church Election Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other similar organizations, all of which, though not bearing the name "home mission," are doing home mission work. Each denomination, also, has in lesser areas than the nation, organizations supplementing and co-operating with these larger agencies, as in states, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages and parishes. Every local church, in proportion as it seeks to minister outside of itself unto its environment, is a home mission agency.

Then there are great interdenominational agencies in the home mission field, the Young Men's Christian Association, Young Women's Christian Association, Bible Societies, Tract Societies, Salvation Army, Seamen's Bethels and a multitude of similar bodies. Yet more, there is a large number of organizations, charitable, philanthropic, educational reformatory and civic, which supplement the Church in this field; and even the Government itself, of nation, state and municipality, supplements this work of the Church, by promoting human betterment which the Church may utilize in higher ministries.

6. *Fellowship and Co-operation.*—Less and less, as the years pass, do single

denominations regard themselves as the sole depositories of divine truth and grace, and more and more do they behold the "variegated wisdom" of the divine plan and the composite character of the Church universal, of which Jesus Christ is the head and His disciples of various names and different groups are members. The different denominations have discovered that they must divide the task; they have learned to allocate to each other separate responsibilities for different pieces of work, and to co-operate with each other in common ends, sharing experiences, taking counsel together, laying out great projects together and working in harmony upon a plan inclusive of them all, while each is moving steadily and faithfully toward its own distinctive ends. More has been accomplished toward essential Christian unity through co-operation in the activities of missions, home and foreign, than in all of the debates, discussions and attempts at proselyting men and convincing their judgments of the "logic" of truth.

The Home Missions Council and Council of Women for Home Missions in the field of home missions, came into existence in 1908 as an expression of this community of interest in service and a willingness to co-operate. Within the membership of the former are forty-one boards and societies representing twenty-seven denominations, and in the latter twenty women's boards of twenty denominations. This fellowship of sixty-one boards and societies maintains twenty important committees composed of the experts and responsible administrators of the various denominations, who meet with considerable frequency and have general supervision of common interest in district fields, as indicated by their names—Alaska, Religious Privileges for the Blind, Church Building, Cities and Urban Industrial Relations, Co-operation in States and Other Areas, Financial and Fiduciary Matters, Hebrews, Indian Missions, Migrant Groups, Mormonism, Negro Americans, New Americans, Orientals and Hawaiians, Promotion of Interest, Recruiting the Home Mission Force, Spanish-Speaking Peoples in the United States, Town and Country

(including Mountaineers), Standardization of Home Missionary Service, and Utilizing Surveys. Since 1903 interdenominational home mission textbooks have been published, of late years this service having been carried on by a joint committee of the Council of Women for Home Missions and the Missionary Education Movement. These committees bring together individuals of different boards and they plan for the co-operation of their boards. A great and effective fellowship has grown up.

7. *Interracial and International Relations.*—America seems to have been destined by Infinite Wisdom to have great influence and render far-reaching services unto the races and the nations of the earth. Her cosmopolitan composition gives her an understanding of the races and nations of the earth and a thousand open doors of contact and friendliness with them. The form of government, the traditions, the wealth and the character of the American people have

brought this nation to a place of leadership among the nations. Any thing now done to Christianize America will sooner or later help to Christianize the whole world. There are long steps to be taken in removing race prejudices, toward the Negroes, toward the Japanese and the Chinese, toward the Jews, toward foreigners of every kind. This is a part of the home mission task. There are great social and moral problems for the Church of America to solve, relations between employers and employees, righteous industrialism and social reconstruction, the right use of wealth, the sanctity and safeguards of marriage and the home, the right use of leisure, and the abolition of war. America is working upon these problems; almost every form and every item of home mission work has some bearing upon these and other equally important problems, and helps realize here in America, and through America in the world, that Kingdom of God for which Jesus Christ lived and died.

## THE JAPANESE REFORMED CHURCHES OF CALIFORNIA

*Theodore P. Bolliger, D.D.*

ELEVEN thousand Japanese claim San Francisco or Los Angeles as their home town. Though no restrictions are placed upon their movements, the ties of race and language have drawn most of these into well-defined areas. This is a great help in doing Christian work among them. The Reformed Church has worked with marked success among the Japanese on the Pacific Coast for fourteen years. In San Francisco the mission has a splendid Church property, and a well-equipped Community House for educational and social purposes. The Los Angeles plant is suitably arranged and equipped so that all these activities can be carried on in one building. The two well-organized congregations number 228 communicants, with 260 Sunday School scholars. The average attendance, as compared to the total membership, both at the Church services and at the Sunday School meetings, is at least as high as generally found in other Reformed Churches in larger cities.

The work of these two congregations is conducted along three lines. The *religious* work in the Church services, Sunday School instruction, Christian Endeavor Societies, and fostering of the spiritual life, follows customary practices. The *educational work* with its kindergarten, classes for learning English, sewing classes, cooking classes, American manners and social usages classes, is doing invaluable service. The *social work* aims to reach the entire Japanese community. The opportunities offered by the gymnasium is a strong drawing card to the young people. Many Japanese who are not Christians are anxious to share these advantages. In San Francisco more than 500 pieces of mail are received and distributed each week, and practically all the union gatherings of the Japanese population are held in the First Reformed Church.

The mission in San Francisco was begun in 1910 by Rev. Junkichi Mori. He is a fervent enthusiast. He had to be,

to get a start in Frisco. With one or two zealous souls he devised a plan to get a hearing. Armed with drum and bell they began with street meetings. Gradually a faithful nucleus gathered about him. The number increased. Later, when the Plymouth Congregational Church on Post street (almost in the heart of the Japanese community) was for sale, the Board of Home Missions of the General Synod purchased it. It is a large building, with large Sunday School rooms and a Church auditorium that will seat 1,500 and more. There are also offices for the pastor, his assistant, and for handling the large amount of mail that is received. This building will be able to accommodate a congregation of 1000 members.

As the mission grew, the demands for educational and social activities increased greatly. The old Church had been so planned and built that architects declared it impossible to remodel it. A community house became an imperative necessity, but building in those Western cities is an expensive thing and the little Japanese

congregation could not finance the proposition. In this crisis the W. M. S. G. S. arose to the rescue and declared: "We will build you a house." And they did. On the first Sunday of last December the Community House was dedicated. Beside the Church on Post street it stands. Unassuming in appearance that three-story stucco building was planned and arranged for practical purposes. No other Japanese mission, along the coast, has a building better adapted for aggressive work. The good women of the W. M. S. G. S. assumed the entire cost of \$42,000. There are school rooms for the kindergarten, sewing classes, and other classes, a kitchen, a dining room, a gymnasium, and offices. It is all dedicated to the glory of God and Christian service. It is a light whose beams reach the last home in the Japanese quarter. Rev. Mr. Mori and his assistant, Rev. Kiichiro Namekawa, Rev. E. F. Evemeyer and Mrs. Evemeyer, a trained kindergarten teacher, and a corps of volunteer workers, are diligently co-operating to build up the Reformed Church and the King-



ONE OF THE EARLY STREET MEETINGS HELD BY REV. J. MORI



dom of God among the Japanese in San Francisco. Neither is the work confined to the city alone, but reaches out also to the rural sections, where large numbers of Japanese are living without any Christian opportunities.

It was my privilege to have a part in several services held at the Japanese mission during the days I spent in San Francisco. It was the day of President Harding's funeral when I arrived in the city. Rev. E. F. Evemeyer greeted me at the station with the words: "The Japanese people of San Francisco are holding a memorial service for our President this afternoon, and you are announced to make an English address." After listening to my vigorous demurrer, Superintendent Evemeyer explained that there was a long list of Japanese worthies who were also scheduled to make addresses and each of us had a time limit of ten minutes. Hence, I capitulated. That service I shall never forget. An incident which occurred a half hour before the service began seemed especially illuminating. The pulpit was entirely covered by a large flag whose ample folds rested upon the platform. Rev. Mr. Namekawa, fearing that it might create criticism if this fact were observed, began pinning the folds up so that they might not touch the floor. A group of Japanese High School girls who were to sing at the service were attracted by this procedure, and several of them asked with animation: "Why are you doing that? What difference does it make anyhow?" One of the girls with considerable spirit answered them: "Why don't you know? It would not be patriotic." Later, during the service, I was struck by the very capable manner in which one of the Japanese boys, and also one of the girls, who were members of the Church and also students of the high school, spoke on the life of Mr. Harding. In beautiful language, well-ordered sentences, and with true American spirit, their estimates of the life and work of the departed President were given. After the English addresses, six Japanese orators spoke. What they said in so many words I failed to get, but the sentiments they expressed could be felt even through the foreign

words. This service had been arranged by the Japanese themselves. I counted this as especially noteworthy because it was planned by men who are not permitted to become American citizens.

On Sunday morning 139 were present at the Sunday School service. I spoke to the Japanese boys and girls about the Winnebago Indian Sunday School at Neillville, Wis. They were as greatly interested in the Indians as the white children always are. In fact, quite a number of the scholars there could have been mixed in with our Indian scholars and most people could not have told them apart; for there are certain rather striking resemblances between the Japanese and the Winnebagoes. At the Church service I preached on "The Power of God Unto Salvation." The pastor repeated the main points of the sermon in Japanese for the sake of the older folks present. I had no difficulty in keeping track of what he was saying because my favorite gestures were faithfully reproduced, and the gestures looked the same in both languages. This service was made still more impressive by the public confession of faith and the baptism of four adults and five little children. For the evening the Church had arranged a reception. Mrs. Evemeyer had returned from the East the day before after a four months' absence. Hence, we two were the special guests of honor. At long tables bountifully supplied with Japanese cakes and other eatables, fruits, etc., we were placed. We prayed, sang, made speeches, and had two hours of joyous fellowship. There were about seventy-five people present and everyone had to say something. Everybody was strictly timed except the two guests of honor. We were given the privilege of unlimited speech. To be sure, most of those present contented themselves with simply announcing their names, and the guests of honor displayed commendable mercy. Two of the Japanese responses were so pat that I want to give them. One of the converts baptized at the morning service was a middle-aged prosperous importer. The sermon had strongly stressed the meaning and need of the "new birth." Called on without a moment's warning,

this brother, whose English is rather broken, said simply, "I cannot speak—very much. I was just—born today." In my remarks I had expressed my pleasure at the really able address given by the High School boy at the memorial service. Not recalling his name at the moment, I referred to him as "that young chap." When he was called on, he got up, made a bow, said, "I am the chap," and sat down. Others of the responses were almost equally apropos.

The problem in San Francisco largely pertains to the second generation of Japanese, the young folks born in this country. They are Americans. They have the viewpoint of America. This is their own, their native land. They want no other. But California is making it hard for them! They want to do things the way Americans do them, but the chances given them to learn are few. They want to "be up" on social usages and practices. They are keen to acquire our social standards; but opportunities are generally denied them. Mrs. Eve-

meyer in special classes and by private conferences has been of great assistance in giving this budding generation the American hang of things. The Christian Endeavor Society which the young people conduct is a model in some ways. The members take part in the meetings, lead in prayer, and exhibit a zeal which is very encouraging. Said an American pastor who had the opportunity of attending some of their meetings, "I have attended a good many Endeavor meetings in various Churches, but this comes nearer to my idea of what a Christian Endeavor meeting should be than any other I know."

From the group of young men which Rev. Mr. Mori has gathered about him during the years, seven have entered the Christian ministry or are now preparing to do so. The very successful kindergarten, where forty children are now enrolled, is revealing to the Japanese parents the heart of America in its kindlier aspects. The religious impressions thus early received will not easily be erased.



INTERIOR OF JAPANESE REFORMED CHURCH, SAN FRANCISCO, CAL.

Before leaving San Francisco, I also visited a Buddhist temple. It evidently is also used as a social center, and the evening before there must have been big doings. At a conservative estimate I should say that three bushels of empty bottles, cigar and cigarette stubs, candy and chewing gum wrappers, might have been gathered on the premises. It did not look like a place where any serious religious impressions could be received.

The Japanese mission in Los Angeles is a much newer enterprise, having been started only four years ago. The Japanese population is larger than in San Francisco, and the progress of the mission under the direction of Rev. Tsunershiro Kaneko and his co-workers has been very gratifying. The building occupied was formerly a pretentious and flourishing saloon. But it has been reformed, cleansed and sanctified, and is well equipped for religious, educational and social purposes. A membership of nearly 100 has been gathered, with a Sunday School membership somewhat larger. This congregation is unique from the fact that the men outnumber the women by far. I also visited some of the other Japanese missions in the city. Ours has by no means the best equipment, but it is adequate to present needs. Considering the length of time that it has been in operation, our mission has made remarkable progress. I preached to a goodly audience on a Sunday evening, and here also the pastor had to put the sermon into Japanese for the older ones. After the service an hour was spent in social fellowship with Rev. Mr. Kaneko and his people. Rev. G. Gruening, of the First Church, and some of his members, and Superintendent Evemeyer, also helped to give the affair the required dignity. It was my privilege to speak the closing words. I tried to express my personal feelings of gladness for what I had seen of the Japanese missions, and also the hopes of the Church at large concerning the future of the work.

Our work among the Japanese on the Coast is of vital importance for the Reformed Church and for America. For the future a small number only of adults will be permitted to enter our land, but

no restrictions have yet been placed upon the arrival of Japanese babies. And they are surely coming! These babies will grow up here. They will become a part of American life. They will be absorbed into the common blood only slowly; even as the Indian, the only genuine, unhyphenated American, has been only slowly absorbed. These native-born Japanese are bright and zealous to learn, and are no whit less able than the whites with whom they compete in the schools. Furthermore, they have the American viewpoints, the American ideals, and the American passion for fair play and equality.

A Japanese pastor had a ten-year-old son who was born in California, and had attended the public schools from the time he was old enough to go. The newspapers of the State were having one of their periodical brainstorms, during which the possibility of war between the United States and Japan was freely discussed. Said this school boy to his father: "Papa, if war breaks out between your country and my country, I would have to fight against your country." These native-born Japanese belong to America and America belongs to them. They sing "My Country 'Tis of Thee" with as much fervor as a native American of German, Swiss, Hungarian or Scotch ancestry can possibly put into it. Christianity will solve the so-called Japanese problems, if it is ever given a chance.

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*A Handbook of Games and Programs.*

By William R. LaPorte. Price, \$1.00.

This is a book of 100 pages offering a very large number of complete games and plays and a still larger number of suggestions—an excellent source of recreational material, for the social hour in church organizations. It is published by the Abingdon Press, and may be ordered through our Publication and Sunday School Board.

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A VACATION WITH A PURPOSE.

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## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

PITHY sayings, adages or anagrams, quite frequently solve the most momentous problems. "Making the world save for democracy" changed peace-loving America into a military camp and ended the great and destructive world war. "A stitch in time saves nine" made our grandmothers exceedingly thoughtful and careful housekeepers. We could well stand a revival of that old and familiar adage. "Willful waste makes woeful want" has apparently outgrown its usefulness. It appears that those who are the most wasteful are also the most prosperous. But right here it might be well to consider the merits of "trust not to appearances," or "all is not gold that glitters." Much of the flaunted prosperity is nothing more than show and sham. Notwithstanding all this, the most of our well meaning and well thinking American people are fairly "well to do" and upon them depends the future welfare of our Country.

These good people are to be found mostly among the active membership of our Protestant Churches. They are the leaders in every Community enterprise. Upon them rests the "heat and burden of the day." They are not to be found among the loud shouters for every "ism" that comes along. They are reliable and dependable. Whatever is done for the good of Humanity must be done by this particular group. It is sheer effrontery, therefore, for anyone to admonish or condemn the Protestant Church in America for being interested in and speaking for or against the many public questions of the day. The Protestant Church made America what it is and from her membership must come the leaders of the future, if America's hopes and ideals are to be preserved. This branch of the Church has been and must continue to be the promoter and protector of democracy.

Is it any wonder then that so many of us in the Reformed Church are deeply concerned about the final decree of the Forward Movement? Thousands of our members are the better because of the Movement. They are prosperous and

blessed, while there are others found in almost every congregation, who are more or less prosperous but somehow are missing the blessing. What is the matter? Is it lack of faith or plain greediness? I am sure I cannot answer that question. God, however, will require the answer, not from me, but from the persons concerned—those who have solemnly pledged specific amounts and who are withholding payment upon flimsy excuses. God is just, and, for those who are unable to pay, there is forgiveness, but for the great majority of the delinquents I tremble. To them it means the stigma of wilfully broken covenants, that cannot help but leave permanent scars upon their eternal characters. May God help us all to avoid such a catastrophe!

"Millions for defense, but not one cent for tribute" won a brief war between Algiers and America. After the Civil War it was changed to "Millions for defense, but not one cent for the widows" and that unlocked vast sums of money in pensions for the dependents of Union soldiers, and the end is not yet. Shall it be said of many who are neglecting their Forward Movement payments under unwarranted excuses, that they have "Millions for pleasure, but not one cent for God, and for his Kingdom?" It looks that way, does it not?

It is not my purpose to condemn pleasure. No, no, that is a God-given virtue. We are to be happy. No one has a greater right to pleasure than the Christian. But it certainly cannot be right to lavishly squander our means in its pursuit and then claim that we cannot afford to pay our most solemn and sacred pledges. The Campaign is now on and every subscriber is asked to pay, in full to date, by June 30. That means, that 80% of the full amount of your subscription is to be paid by that time. If that is not done, you will be in arrears—you will be delinquent.

Our sense of loyalty—Loyalty to our Church, loyalty to our God—demands that we pay up. We cannot afford to do

*(Continued on Page 211)*

# THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

## PROHIBITION

### *A Survey*

The Research Department of the Federal Council of Churches is making an investigation of the effectiveness of prohibition in charge of Mr. H. A. Shuder.

#### *Prohibition and the Army*

One of the first reports of this survey covers an investigation by John W. Weeks, Secretary of War, dealing with the effect of Prohibition on the U. S. Army through a period of eleven years, 1912 to 1922, inclusive. The admission rate to hospitals, due to alcoholism, fell steadily from 16.67 per 1000 in 1912 to 12.77 in 1916, dropped to 2.81 in 1917 and 1.06 in 1918. Since that time the ratio increased: to 2.15 in 1919, 6.3 in 1920, 6.97 in 1921, 11.18 in 1922. This increase is accounted for by the relaxation of discipline, the ease with which alcohol in now obtained, and social conditions due to widespread recruiting service. The ratio of men absent from duty for the same cause is very similar during the same period of time.

#### *What is Hootch?*

This report covers information obtained from Prohibition Commissioner Haynes, under date of January 31, 1924, as to the character of liquors examined by the Prohibition Enforcement unit during the past two or three years:

"Not over one per cent of the thousands of samples of distilled spirits examined by the laboratory of this office were genuine aged liquor. A large percentage were moonshine liquor or synthetic concoctions produced from non-beverage alcohol or recovered denatured alcohol. The moonshine liquors were either water white or artificially colored and flavored, but all raw and immature. Many were found to contain metallic salts dissolved from the containers and stills used in producing them; others had abnormal quantities of the by-products of fermentation, such as aldehydes and fusel oil.

"Synthetic liquors produced from non-beverage alcohol or recovered denatured alcohol were found to contain small quantities of diethylphthalate, isopropyl alcohol, acetone, benzol, pyridine, formaldehyde, iodine and many other chemicals. A number of samples examined two years ago were found to be one hundred per cent wood alcohol, artificially colored and flavored to imitate genuine liquor. Samples of gin containing as much as ten per cent of wood alcohol have been examined recently.

"Synthetic liquors, when skilfully compounded, cannot be distinguished by the ordinary layman from genuine liquor, without a chemical examination, although they may contain many deleterious substances. It can be safely said that ninety-nine per cent of the distilled liquors obtained from bootleggers are deleterious and in many cases rank poison."

#### *Hotels and Clubs*

A list of hotels and clubs in certain cities is also reported whose directing heads are pledged to non-co-operation with bootleggers. These cities are Philadelphia, Pittsburgh, Harrisburg, Wilkes-Barre, Scranton, Detroit, Buffalo, Utica, Boston, Cleveland. The report suggests that it might be desirable to give publicity to this list in the interests of travelers who may want to patronize law-abiding institutions. (Lists will be furnished upon request).

#### *Prohibition and Labor Unions*

A study of the constitutions and by-laws of the National Unions affiliated with the American Federation of Labor indicates that approximately one-half of these organizations recognize the evil of the use of intoxicating liquor, and have taken legislative action regarding it. The constitutions of 86 of the existing 108 such organizations were examined, the remainder for the most part being small and of minor importance, with the result that 44, representing 2,015,000 members, were found to have taken definite action;

42, representing 727,900 members, to have taken no action, and 22, representing 117,500 not heard from.

The 44 unions, having taken definite action regarding the use of liquor by their members, designate eighteen different penalties for intoxication and the offenses having to do with the use or sale of liquor. These are: denial of sick, disability, or death benefits to those who became ill or were injured on account of the use of intoxicating liquor; denial of admittance to meetings of those who are intoxicated, and creating disturbance, expulsion, imposition of fine, censure or reprimand; rejection of applications for membership on part of habitual drinkers; discharge of officials if found to be habitual drinkers; refusal to pay out-of-work

benefits and denial of old-age benefits to habitual drinkers; trial of those who are habitual drunkards and infliction of penalties; compulsory withdrawal from membership of those who become owners of saloons or whose wives conduct them. One Union has taken action opposed to the Volstead Act demanding its modification. The American Federation of Musicians has adopted the following resolution:

"The American Federation of Musicians endorses the action of the Executive Council of the A. F. of L. demanding the modification of the Volstead Act to the extent of permitting the use of light wine and beer. The president of the A. F. of M. is instructed to communicate with the Locals of the A. F. of M. urging them to communicate with their Congressmen and U. S. Senators, demanding that they support such legislation."

### CAUSES OF THE LIQUOR SCANDAL

UNDER the above caption the Philadelphia "North American" of March 5, 1924, says editorially, "Every persistent search for the causes of the ghastly failure in prohibition enforcement will lead the inquirer to the threshold of the bureau of internal revenue in Washington, and to the office of the commissioner thereof." In support of this position the editorial presents the situation with convincing effect, the substance of which in brief is as follows:

The Volstead Act puts the entire responsibility for prohibition enforcement upon the commissioner of internal revenue and his subordinates and agents; the commissioner became the custodian of all unmarketed liquor in the country when the law took effect; not a drop of this could be removed from bond except upon a permit signed or authorized by him; not a gallon of alcohol, whether for medical, mechanical, or beverage purposes, can be legally manufactured, sold or used except under a permit signed or authorized by him. In addition to this, the commissioner appoints every prohibition enforcement officer, dictates the manner of expenditure of the millions voted by congress for this purpose, formulates the policy and makes the rules governing the procedure of his subordi-

nates. All of this was provided for by the framers of the law in order that illicit releases of liquor would be made impossible. "Yet one of the longest and blackest chapters in the record of the enforcement scandal is that concerning the traffic in withdrawal permits, through which millions of gallons of liquor have reached the market through bootlegging channels."

Furthermore, under the law no brewery can legitimately operate without a permit from the commissioner. Yet breweries are running night and day on the manufacture of high-powered beer, virtually without molestation. Under rules drafted by the commissioner, breweries are permitted to make and store away quantities of intoxicating beer without federal interference, with the understanding that before the stuff is shipped out of the plant its alcoholic strength will be reduced so as to conform with the provisions of the Volstead Act. *But the enforcement agent is not permitted by the commissioner's regulations to check up on the reduction process until the beer has been shipped.* Then by the time he has obtained samples and had a analysis of them made the consignment has been marketed. The simple truth is that the commissioner "could stop within a week

the manufacture of illicit beer and close every law-defying plant, while in practice the traffic continues unchecked."

The same is true as to the commissioner's absolute power over the sources of the hard liquor now on sale by bootleggers, nine-tenths of which is poisonous.

A distinction is made by the Government between alcohol used in making beverages and medical preparations and that employed in various manufacturing processes. This was true before prohibition was enacted. Alcohol used in making beverages and in medicines is sold in a pure state and is taxed. Alcohol used in manufacturing processes must be denatured, that is, made unfit for beverages by the addition of poisonous ingredients specified by the Government, and as such it is sold tax free. In this manner manufacturers have been able to obtain low-priced supplies for their legitimate purposes, required in hundreds of industrial processes.

There is a third state in which alcohol is marketed, "specially denatured," that is, rendered partially unfit for beverage purposes, and in this state its use requires a permit. There are six formulas for "completely denatured" alcohol, rendered entirely unfit for human use, internally or externally, and labeled, "poison." But there are more than forty formulas for "specially denatured" alcohol, all of which are authorized by the commissioner. Before the days of prohibition all denatured alcohol was poisonous. Now by the provision of the commissioner there are 47 varieties of "specially denatured" alcohol which may easily be redistilled and restored to virtually its original state by simple and cheap processes. Some of these denaturants can be extracted merely by heating, others by freezing. "Specially denatured" alcohol has become the basis for illicit booze, cheating both the revenue law and the prohibition law.

Director Butler, of Philadelphia, some time since disclosed the amazing fact that 13,300 gallons of alcohol are released daily in Philadelphia, and gave a list of firms holding permits for withdrawals of from 1000 to 60,000 gallons a month,

among the big purchasers being an ice cream company, tobacco concerns and beauty parlors. He stated that 95% of the moonshine seized is made from alcohol of the kind released by the Government. *Every gallon of this alcohol is sold and purchased under permits by the internal revenue bureau.*

The conclusion is, upon the basis of these facts, that *if the commissioner of the bureau of internal revenue, with absolute control over bonded liquors, breweries, the manufacture and disposition of alcohol, pure and denatured—that is, over every source of the bootleggers' supplies, were to appoint honest and competent agents, and make rules to prevent violations of the laws, enforcement would soon be a fact instead of a fake.*

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(Continued from Page 208)

otherwise. We read much about disloyalty in these days. Defiance of law is nothing less than disloyalty. Law observance commands much space in our papers and magazines. Why? Because the very foundation of our government is in jeopardy. The epithet "scowflaw" is applicable to many a person who was at one time a most reputable citizen. We are learning that no one can break laws with impunity, without causing others to suffer, and the so-called reputable citizen becomes a disreputable one when his appetite is stronger than his regard for his Country's laws. He becomes disloyal and that is bad business. Disloyalty is always bad business. It becomes doubly so when it pertains to God and his Church. We cannot lightly brush aside our solemn and binding obligations. Our pledges to the Forward Movement are such, and I am, therefore, pleading with you to take that view of them. My 80% shall be paid. How about yours? If all the subscribers will do that, our most perplexing problem will be solved and the Board of Home Missions will be in a position to keep faith with all of its Missionaries. At present we can do nothing but wait and try not to worry over the growing deficit. "A word to the wise is sufficient."

## BOOK REVIEWS

*Buddhism and Buddhists in China.* By Lewis Hodous, D.D. Published by the Macmillan Company, New York. Price \$1.25.

This is the third volume of "The World's Living Religions" Series. Other volumes are in preparation and the whole series will be of inestimable value to the student of missions and missionary contact. The author of the present book is ably equipped with knowledge and personal experience. He has gone deep into the study of Buddhism in China, and shows how this religion has molded thought and life in that vast country. He has actually grasped the thought processes of the cultured Buddhist mind. With great insight he points out ways and means of the approach of Christianity to the Buddhists, which are wise and sympathetic. The book is extremely interesting, because the author has made everything so clear, and has given the human and understanding touch to all that he has written. The Bibliography at the end will be of much service for further reading.

*In China Now.* By Rev. J. C. Keyte, M.A. Publishers, George H. Doran and Company, New York. Price, \$1.50 net.

As pastor of the Peking Union Church, the author has been in touch with the life currents of the Nation, and this is evident by the forceful presentation of the subject matter. The material was prepared for the United Council for Missionary Education in Great Britain, and was expressly intended for adult study classes. There is a wealth of information stored in the 160 pages that will be of inestimable value in the study of China this year. The contents are arranged in seven chapters. The aim is to give a clear and succinct condition of the needs of China and the contribution that Christian Missions are giving through the Evangelist, Teacher, Physician and the Church which the writer styles as "The Home of All Good Men." This is a most readable book and will be found of great value in Mission Study Groups.

*China and Her Peoples.* By Lena E. Johnston. Publishers, George H. Doran Company, New York. Price, \$1.50 net.

This is a genuinely real book for boys and girls. It was also prepared for the United Council for Missionary Education in Great Britain, and forms a companion volume to "In China Now." The author regards her effort as merely a "sampler" to whet the appetite for the larger volumes in China. There is so much of human interest at hand that one need not look elsewhere for a vivid description of the four hundred millions of people. In the eight chapters with the nine beautiful illustrations the reader will find sufficient heart stimulus to help China and to hasten the coming of the Kingdom of our Lord into the hearts of the Chinese. To the glory of China be it said, "She admits all nations within her borders and is herself knocking at all doors."

*The Ideals of Asceticism.* By O. Harttman, M.A. Publishers, The Macmillan Company, New York. Price, \$2.00.

Here is a very unusual book. It is an essay in the Comparative Study of Religion. But that description fails to do justice to the treatise. The author undertakes to adapt the principles and practices of Asceticism to the Christian Life in modern times. Any one who follows his reasoning cannot help but accept his views. He shows in the seven chapters, the nature, the place and the need of this ideal which is mystical, disciplinary and sacrificial. It is a reasoned appeal to the practice of a strenuous Christian life, and proves the point, that the world of today is in need of true ascetics in every land, men and women, of a generous enthusiasm, eager loyalty and disciplined strength. How men in all ages, and of all faiths, have striven to fulfill this great desire and to persist in this glorious hope is set forth in burning language. And the conclusion of the whole matter is: "When the Church is able to leaven the world with Christians who thus faithfully practice its threefold rule, fasting and giving and praying in discharge of their spiritual citizenship, the ills of society will begin to be done away, true progress will begin to be made, and the Kingdom of God will come apace."

*The Life of the Ancient East.* By James Baikie. Published by The Macmillan Company, New York. Illustrated. Price, \$4.00.

With very good illustrations, a sketch map, a useful bibliography and a complete index, this volume is well equipped. In a clear and easy manner the story of modern excavation at various important places is given. The comparison between the methods of earlier excavation and those of the present time is very interesting; the author points out the great value, historically and artistically, of the recent methods. It is informing as to how the excavators proceed with their work, the patience and inexhaustible industry required. The sites chosen for study are well selected, and they represent contributions of special value to culture and knowledge. One is taken from the Dawn of history down through Egypt, Babylon, Nineveh and Greece, and shown rich results of persistent patience in the pursuit of these things that mean so much to one's enlightenment. The discovery of the tomb of Tutankhamen is described in detail. One feels that archaeology is a subject that is attracting many minds, and this book is most timely.

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CONGENIAL FELLOWSHIP  
AMID DELIGHTFUL SURROUNDINGS.

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# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## TELLING THE EASTER GOSPEL TO THE WORLD

“And as they went to tell his disciples, behold, Jesus met them, saying, all hail.”  
St. Matthew 28: 9.

IMAGINE the surprise of the devoted women who came in the dim dawn of the morning to the tomb of Jesus, to find it empty! The angel said: “Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay.” They see strange sights. The seal is broken. The stone is taken away from its mouth. The guard is gone. The sepulchre is open and a living man is sitting within it. The grave clothes are there, but He who wore them is absent. What an impression all this sudden and wondrous change must have made on the hearts of these loyal women! Jesus had told them, “And the third day he shall rise again,” “but they understood none of these things.” The early disciples may have been excusable for their lack of faith in the resurrection of Jesus, for no one then had the shadow of a hope that He would rise before the last day. But the Christians in our day with a going and growing Church for nineteen centuries are without any excuse. They are the present living witnesses to the power of His resurrection. It is their privilege now as it was the pleasure of the few faithful women then to go and tell others of the risen and glorified Christ. To the glory of womanhood be it said, the Easter news was first spread by a band of noble women who were the last at the Cross and the first at the tomb. Let us thank God for the inspiration of a host of godly women in the Church who count not their lives dear unto themselves in telling out among the nations that the Lord liveth and reigneth in the world. Today we look to these zealous workers for that faith, loyalty and passion which the Church needs in order to bring the world to Christ.

Easter is the great day in the Church Year when the true believers in the risen

Christ gather in the sanctuaries to celebrate the Paschal feast. And do you know that there is a very close relation between the Holy Communion and the work of Christian Missions? The same Lord who said, “This do in remembrance of Me,” also said, “Go ye into all the world and preach the Gospel to every creature.” Indeed, the observance of the Holy Communion can only be of real spiritual value to a believing soul in the degree that that soul is obedient to the last and solemn wish of the risen Saviour. It is the Mission of the Church of Christ to spread the good news of salvation in all lands, and it is by partaking of the blessed sacrament of the broken body and shed blood of Christ, in remembrance of Him, that Christians are being duly and well qualified to engage in the work of World-wide missions.

There was an “urge” to the words of the angel as told to the women that may well cause us to pause. He said: “And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” And as they went to tell, they saw Jesus. Oh blessed experience! However, a privilege implies a duty. And the duty must be done if we are to share in the blessing it carries with it. Not in privilege is the glory of the Christian life, but in the obedience one renders which is the fruit of privilege.

Our Lord gave two commands in one to His followers. The one is, “Come,” and the other is, “Go.” “Come, learn of Me!” “Go, preach my Gospel.” We learn but to teach; we know of Jesus but to tell of Him. Just so far as we accept the responsibility for spreading abroad the grace and truth of Christ, may we expect to hear His voice to whom all power has been given in heaven and on

earth: "Lo, I am with you always, even to the end of the world."

"Behold, he goeth before you into Galilee; there shall ye see him." Jesus is no longer in the garden, in the tomb, among the dead. He has gone into Galilee, and if you wish to see Him, go quickly into Galilee, and *there*, not here, shall ye see Him. Oh for human speech to portray all the happenings of that first Easter day, and the seven days after the resurrection miracle. The risen Lord like a mighty magnet drew the trembling, doubting disciples around Him, and made them brave, confident and zealous in their efforts to win souls. Faith in Jesus as the Lord of life and glory has swept like a flood of light over land and sea, covering the earth with countless spires, each one of which points up to heaven as a silent witness that Christ is risen indeed. The Cross on Calvary still remains as the rallying standard for all true believers, and the Christian Sabbaths of almost twenty centuries stretch back like immovable pillars to the tomb in the garden from which Jesus rose triumphant from the dead.

Such was the fear and great joy of the women, when they had heard of the risen Christ, that they *ran* to bring the disciples word. It was a day of glad tidings. "The King's business requireth haste." They did not loiter along the way, but with hastening steps they went, and behold Jesus met them, saying, "All hail!"

From that first Easter day until now, Jesus has had a succession of heralds who have carried on a work, the constant sounding forth of His Gospel of love unto this present moment. The sway which Christianity exercises in the world today is the result of nineteen centuries of effort and achievement. During all these years the missionary enterprise had never died out, and this fact gives it an inalienable right in the world, and declares its significance and glory. The wonderful progress of Christian Missions during the present century has come about because the servants of God have at last ceased hugging the shores of the homeland, and have put out into the broad open sea of humanity, abandoning all self-interest,

and trusting alone in the Master who is ever near to help and bless.

The religion of the risen Christ is a matter of life, force, progress and achievement. "It makes real and vivid the purposes of God and commits men to them. It builds up a Kingdom of God."

What, then, is Christianity but the work of Christian Missions, the sending out of the light and life of Jesus Christ into all the world. And is this not the end and purpose of the Christian Church in our day? The fact is incontrovertible that the religion of Christ has given to its adherents a faith and courage and hope that have issued in sublime effort and masterly movement. Under the potent spell of its power, the Christ-energy, the missionaries of the cross have gone forth into far distant lands, and have infused into the lives of the people a creative energy that has lifted them to a higher level of living, and has awakened them to a consciousness that they are a part of the great family of the living God.

But the work of Christian Missions is not a mere matter of the Orient. It is a work that affects all mankind. Indeed, the Christian message can only be effective abroad as it controls, guides and directs the Christians in the homeland. Their lives afford the testimony of the breadth and depth and virility of the Gospel of Jesus Christ. It is the record of the work done by the followers of the Man of Galilee that will appeal to the hearts of the people in all lands. "The avenues by which Christ can best be made known to mankind Christianity must possess and hold."

And here we touch the very core of the missionary enterprise. Christianity has never been on trial, but the Christians always, who profess it. There are those who consider themselves Christians, and in name and hope are such, who do not expect the world to be won for Christ. They consider this world a place to get Christians out of, and not into. But the spirit, purpose and plan of Christian Missions is to make the world Christian, and all that is therein and pertains thereto. Do you tell me that this plan is impractical and the task impossible? Faith makes but one answer. It can be done

and it will be done if only Christians will see their duty in the present hour, and seize the opportunity with a courage that never fails. The message of the angel is as applicable to us as to the women at the empty tomb, "Go quickly, and tell the disciples that he is risen from the dead."

Possibly one of the most daring needs in the present life of the Church is a revival of an old missionary slogan: "Attempt great things for God and expect great things from God." Save for the faith that never fears, and the hope that never wavers, the progress of the world would not be what it is today. Faith gives a man hope, courage and inspiration. "This is the victory that overcometh the world, even your faith." It is faith that does the great work in the Church. The venture of faith sends the explorer into the desert, kindles the fires of science and stirs the wings of poetry. It is faith that retrimms the lamp of inquiry when the sight is weary of the flame. It is faith that unfathoms the cables and gives mankind the liberty of the seas. It is faith that inspires the greatest work of Christian civilization.

Is not the work of Christian Missions the great adventure of faith? Shrewd men say they want to know whither they are going before they set out on a journey, but men of faith often go out on errands of mercy, facing difficulties without being able to see one step before them. The watchword of the noblest, truest, best souls is, "We walk by faith, not by sight." One of the most inspiring sights to behold is the young missionary departing for the first time for a foreign land, not knowing what may befall him, but seeming to say, "I do not ask to see the distant scene, one step enough for me." I call upon you, in the name of the Lord of Hosts, step out into the future with the same heroic courage as do the missionaries of the Cross, and show the world, your high daring of profound trust in God.

Sometime ago a business man came back from the Far East with the burden on his heart, that the missionaries were "up against an exceedingly difficult task, with little prospect of success." This is one of those half-truths which makes

timid men give up, and skeptical men say, "It can't be done!" I wish more of our pastors and members could visit the Mission Fields and see how hard and yet how hopeful is the work of Christian Missions. The sooner we come to realize the scope of the work—world wide in extent—the sadness of the work—souls in the shadow of death—and the sanctity of the work—Christ dying on the Cross—the better it will be for the success of the work. This is the great and only business of the Church, and the bigger the task, the greater the challenge and the sweeter the joy in the work.

If we expect to enjoy the blessed experiences of that first Easter, we must take up the work of that first Easter. And what is that work? "Go and tell to all the unsaved world, that Jesus is risen from the dead, and able and willing to save unto the uttermost all who believe on His name." As we look out upon the ripening fields at home and in distant lands, we see how great is the harvest, how few are the reapers, and how even they suffer for lack of proper support. "The Church has no reason for self-satisfaction, or the individual Christian for idleness." The religion of Jesus Christ was to be a world-wide religion, and this is proof that it is the true religion. Christianity is not for self only. It is our duty to witness of the saving power of the Gospel,

"Till like a sea of glory, It spread from pole to pole."

Let me in closing quote a few lines from an old Easter Hymn:

"He Who bore all pain and loss,  
Comfortless upon the Cross,  
Lives in glory now on high,  
Pleads for us and hears our cry.

"Now He bids us tell abroad,  
How the lost may be restored,  
How the penitent forgiven,  
How we too may enter heaven."

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A WEEK OF COMRADESHIP IN  
COUNSEL, PLAY AND WORSHIP.

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## AGRICULTURAL MISSIONS

IN his annual report for 1923, Dr. William E. Hoy, President of Huping Christian College, told of the splendid progress being made in the Department of Agriculture and Forestry. Over six acres are under cultivation, affording self-help opportunities for many students. Through the kindness of Rev. Edwin A. Beck, we are now able to present a few pictures, as also two special articles written by students for the paper entitled *Huping*.

The recent issue of *World Agriculture* prints an address by Mr. O. B. Martin, in which he lauds the services of Dr. Seaman A. Knapp and General Samuel C. Armstrong on behalf of the cultivation and the toilers of the soil. Dr. Knapp brought out the philosophy of his method when he said: "Mere school teaching merely instructs, it rarely reforms . . . . What a man sees he may doubt, what he hears he may doubt, but what he does himself he cannot doubt." It is fundamental in effective education to begin at the bottom, where the people live. "Efforts having for their general purpose the general uplift of humanity to accomplish the greatest measure of good, must begin at

the bottom and work. That was Christ's plan."

We do well to remember that for ages the Church promoted material development along with Christianity, and taught the alphabet of prosperity and happiness as a precursor of religion. Today the missionary on the foreign field needs this simple approach to the people and those who strive to start the people to living better in this world will be better able to point them to the better life in the world to come. The religion of Jesus gives us the assurance of the life that now is as well as of that which is to come.

China affords a splendid opportunity for this kind of work where the great mass of the people are farmers. What Dr. Knapp said about the United States applies with still greater force to the work of missions in a big country like China. He said: "Our greatest need being a wider knowledge of common things, the teacher who really enters into country life and seizes its opportunities for developing the resources of the country, for increasing the harvests improving the landscapes, brightening the homes and flooding the people with



HUPING COLLEGE BOYS AT WORK IN SCHOOL GARDENS, LAKESIDE, CHINA



STUDENTS IN THE AGRICULTURE AND FORESTRY DEPARTMENT OF  
HUPING CHRISTIAN COLLEGE

knowledge about helpful things, will never want for friends."

#### AGRICULTURE AND FORESTRY AT HUPING COLLEGE

The founding of the Agriculture and Forestry Department of Huping has given opportunity for self help to many of our schoolmates who would otherwise be prevented from being educated on account of financial difficulties. However the Department does not only serve as a means for one to get education. Indeed it is an education in itself. It trains youth to greater physical endurance. It teaches some practical knowledge about forestry and farming. It leads one to work out his way with his own hands. Because of these benefits, most, if not all, of the students working in the department take labor and enjoy it for its own sake.

The laboring students are thirty-two in number. The director of this department is always proud of their physical health and good standing in the school work. It is said that, during this term, the laboring students will make uniforms for working purposes, organize a football team, and do some helpful service to the farmers in the vicinity.

#### LET THERE BE LIGHT

*Song of Whittier Group, Shakespearean  
Literary Society, H.C.C.*

**T**HROUGH China's boundaries wide  
and long

Let's rise in a victorious throng  
To swell Creation's endless song.

For ever more "Let there be light."

Let light arise o'er China's hills;  
The light of school and lives and wills,  
Till God's eternal morning break  
And China Her true place shall take.

Our day of greatness shall arise!  
No Son of China dare despise  
His duty in the twilight dawn!  
Let us unite and labor on!

Our day of service too shall be  
A day of joy for all set free  
For then from self to all the world  
Our glorious Flag shall be unfurled.

Oh day of service, strength and right!  
Oh day of gladness, peace and light!  
For thy bright dawning, now, we pray  
And consecrate our lives today.

## DR. AND MRS. RICHARDS' VISIT TO HUPING

BY L. L.

Dr. Richards, principal of Lancaster Theological Seminary, U. S. A., accompanied by Mrs. Richards, traveling via Peking, arrived at Huping on October 14, 1923. They were warmly received not only by their American friends but by the Chinese teachers and students of the College as well. The night after their arrival a tea party was given by the College in honor of the guests.

On three consecutive mornings Dr. Richards addressed the students in the chapel. The general topic on which he spoke was "The Value of Life." He reminded the audience of the value of the soul, it being more precious than the world with its boundless wealth and unlimited possibilities. In one of his speeches he answered that question which confronts every human being, that is, "What are we here for?" by saying, "We are here to help build up the Cathedral of Humanity." We should not, according to his speeches, live the lives most men do, some laboring only for the sake of bread and butter, some striving to save themselves regardless of others. We should, he enjoined us, make the most of our lives in the service of our fellow-creatures. There is no doubt but that his speeches instilled new ideas into the young minds and inspired the audience with new spirit and genuine view of life.

He is a great friend of China and expressed his respect for the Chinese students as the only hope of China's future. "China needs," he said, "not arms and battleships, but men and women with pure hearts and good will."—*Huping.*

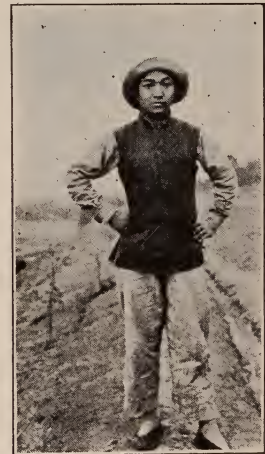
## OUR HUPING SCOUTS

There is no national organization of Chinese Boy Scouts yet, though Scouts are seen in most of the provinces. For temporary purpose, therefore, the Huping Scouts have adopted the method of organization and the required tests for different classes, as used by the Boy Scouts in America.

## INTIMATE GLIMPSES OF OUR FORESTRY BOYS



MISSIONARY GEORGE BACHMAN AND  
STUDENT HWANG, GRAFTING CHOICE  
AMERICAN SCIONS ON CHINESE WILD  
PEAR STOCK



WU KWEI FU, FOREMAN OF AGRICULTURE  
AND FORESTRY STUDENTS



LI FENG SENG AND STUDENT FOREMAN  
CUTTING THE STOCK FOR GRAFTING

## A CHRISTMAS GIFT DE LUXE

HOW I wish that each and every member of Mt. Olivet Church, North Lima, Ohio, had been with me December 23, 1923, when their Yungtui, Hunan, China Chapel was dedicated to God's service among the 240,000 Miao (aborigines) in Evangelist Ward Hartman's district. Though I understood not a word, yet, from my vantage point at the "stop-less" organ, I could see, hear and actually feel how justly proud the Yungtui folks are of their \$1,500 Christmas gift de luxe.

Every one of the forty-five pews, seating four each, was filled, even to the sixes and sevens; the benches in the rear seated far more than the sixty capacity, and the overflow found skimpy standing room in the aisles, at the windows and at the entrances.

Evangelist Swen, who preached the dedicatory sermon, stressed the fact, so my interpreter told me, that the generous gift represents real sacrifice on the part of the donors. He compared the new temple, made with hands, with our bodies, the temple of the Holy Spirit, and, pointing to the character "Love" on the center front wall, urged his listeners

to let God reign in love in their heart of hearts.

The new, two-story center-towered chapel, built of gray brick, is directly on the street. To the right of the entrance is a room for woman's work, and a reading room. On the left is the general guest room, equipped with Chinese furniture, and with a counter where tracts are on sale. The caretaker's room is likewise on the left. On the second floor are two rooms to be used for a night school. The main auditorium, stone-floored, has a seating capacity of 300. It is adorned with the "Love" character, to the right and left of which are painted scrolls, and with four scrolls, the gifts of the members at Pao Tsing. The pews and benches are arranged in three sections, two of which are for the men, and one for the women. The hymns, written on white cloth and hung on a standard, are "pointed out" by the leader to the many who do not even own a paper-backed hymn book. The lighting system is oil, and the heating plant consists of two charcoal pans, "up front." Adjoining the chapel, at the rear, is the newly erected home of Evangelist Swen.

ALLIENE S. DE CHANT.

## A GOLDEN OPPORTUNITY FOR HUPING ATHLETES

*The Heroes of "White and Blue" Challenged to Fight for the National Championship*

It has been officially announced that the National Athletic Meet of China will be held this spring at Wuchang, Hupeh. The Faculty of Huping decides to send four of our best athletes to that grand meet. Any student who wishes to be one of those chosen is required to take special, yet simple, training each day.

The supreme test of the Huping athletes has come. How many of our fellow students are able to stand the test? How many of us are ready to avail ourselves of the golden opportunity to show fine sportmanship and true Huping spirit? The fate of our past and

present glory and future honor now rests upon us. And victory is to them that patiently take the regular lessons of training, and honestly play the good game. Therefore, let every effort we henceforth make be devoted to develop the best in us till we, at least, reach the records in the Far East Olympic Games.

The challenge has come. Let us respond to it in the most honorable way.

Our scouts have a close friendship with some American Scouts in Ohio, U. S. A. Informations concerning personal and family life, together with social condition, are constantly interchanged among the Scouts of two nations. May this association teach us a great lesson on the mutual understanding and sympathy among people of different races!

—Huping.

## WHO WILL MATCH IT?

A LIFE devoted to the preaching of the gospel of Christ and the practice of Jesus' principles of living; fervent in prayer, willing to labor in humble places amidst adverse circumstances on a small salary for over forty years; a sacrificial giver whose gifts are surely more precious to the Lord than the large sums of the wealthy; still continuing steadfast in faithful service—here is an outline sketch of the life of our oldest evangelist in Japan—the Rev. Kametaro Yoshida.

When he had been forty years in the ministry, his friends thought it would be a pleasant recognition of his faithful service to raise some money and make him a gift for his own personal use. He is growing old, has denied himself all his life, surely he would enjoy spending a little extra for his own comfort now. So they raised and gave him five hundred yen (\$250.00).

Pastor Yoshida was much pleased. His

heart was cheered. Did he buy some good clothes? (He probably needed them!) Take a journey? Buy books? Get any of the things he might have been expected to need and desire? He did not. It seemed to him a grand opportunity to do something for the Lord, and for the Church of Christ in Japan. He gave as that widow who put in "all that she had," "more than all the rich who had given before of their abundance," Pastor Yoshida gave his whole wonderful 40th Anniversary Memorial Gift to the Theological Seminary to be used in educating students for the ministry! May his sacrificial giving help many a student to attain a good measure of the noble spirit of this servant of the Lord. And may his example inspire others to generous giving, so that Japanese youth who are ready to consecrate their lives may be enabled to prepare for the ministry, and the Japanese Church may have trained native leaders.

MARY E. GERHARD.

## VALUES

*Julia Hall Bartholomew*

THERE are those who say that women are neither enjoying the privileges nor performing the duties that are theirs through the franchise. Many feared they would usurp masculine places and privileges, and now these same folk say they do not evince proper zeal in the matter. The answer to these doubts and criticisms lies in the fact that women are making no plans to desert their first and highest duties to the race and the world. When all is said and done, the large majority of women recognize the true value of home; its first importance and far reaching influences. At the same time as long as they, in the world's eyes, stood on a plane of inferior intelligence, where their views of politics and government were not of enough value to demand expression, they could not attain their highest possibilities, even in the home.

In our civilization we have yet to learn the equation of moral and spiritual

values. Sadly enough we had gotten to a place where plodding work and coarser comforts were wearing out the brains and nerves of many house-wives. Accumulation of possessions has made their care mere drudgery. Women, in their homes, have had a paucity of hours of leisure, in which they might "invite their soul." The rushing activities of city life will never foster poise, nor will the Main Street type of intercourse in the small town. Yet the finer qualities of social life should never be neglected. The great needs of women today are repose, enough time for quiet thought, and the cultivation of the fine art of conversation. The intelligent thought and reading of the Mother, who guides and directs conversation in the home, are great assets in the children's rearing. It is a delightful thing in one's memory, and a habit-forming influence that becomes inherent.

Much is heard about the wild youth of



today; perhaps all youth has been wild to the aged ones of the same period. If sympathetic home intercourse and conversation are properly cultivated the mature and the young will interchange thought in such a manner that each will gain in knowing the natural viewpoint of the other. It should be the mother's pleasure and privilege to use and enjoy this great opportunity of life. To do so she must have the assurance that her thoughts and opinions are respected and valued. Without the franchise she could scarcely feel so. In view of this great field of opportunity she and others should feel that there is no place that quite equals the well regulated home. A house is not always a home, nor is a home always in a house. A home is something quite apart from the material surroundings.—*Reformed Church Messenger.*

#### THE LATEST FROM MOSLEM LANDS

In the April number of *The Moslem World*, Dr. Julius Richter, the great European authority on Foreign Missions, makes an important contribution to the understanding of the situation which has followed the Lausanne Conference in regard to the attitude of the Mohammedan races in the Levant, Palestine and North Africa. He shows that the present time is opportune for the frank discussion of the responsibility of the Christian Church to help bring about a more favorable progressive attitude among the Moslems of the Near East.

An intimate picture of present conditions in Turkey, since practically all Christians have left the country, leaving the Turks to their own devices, is given by Paul F. Nilson, who is still living at Tarsus.

One of the most populous and promising regions on the borderland between Islam and Paganism in Central Africa is vividly described by the Rev. Ralph D. Hult, of the Lutheran Mission, who has recently made a trip in the country immediately South of Lake Chad. This unoccupied region calls loudly for some strong Mission Board to undertake to evangelize its teeming population before it is reached by the followers of Mohammed, after which it will be too late.

The situation in Tunis, Algeria and Morocco is fully discussed in a series of interesting articles in this number. Rev. J. C. Blackmore shows how French control is acting as a disintegrating force in Moslem North Africa, in spite of the efforts of the Government officials to be impartial in matters of religion. Mr. Purdon discusses the most successful angles of approach to people who are naturally inclined to be suspicious and to some extent unfriendly. The condition of the women of the Sudan is very interestingly described by Miss Margaret Smith, of the Presbyterian Mission. And the work of Dutch missionaries in Egypt is narrated by the secretary who manages their affairs in Holland.

Islam in Bulgaria is sketched by a Bible colporteur, Max Hoppe, who in his travels through the country has come into intimate acquaintance with the life of the people. The "Notes on Current Topics" and "Book Reviews" are of unusual interest.

The miserable economic conditions of the Pearl-divers in the Persian Gulf are described by Dr. Paul W. Harrison, of the Arabian Mission, who has had unrivalled opportunities of getting an intimate knowledge of the Arabs of that region as well as the Bedouins. Miss Mary C. Holmes, author of "Between the Lines in Asia Minor," emphasizes the importance of a devoted Christian life lived in contact with Mohammedan peoples, as representing the "express image" of the life of Jesus, and thus witnessing for Him by conformity to His life. Published by the Missionary Review Publishing Company, 156 Fifth avenue, New York City. 50 cents a copy; \$2.00 a year.



RESIDENCE OF REV. AND MRS. STERLING WHITENER AT YOCHOW CITY, CHINA

## POST-EARTHQUAKE IMPRESSIONS IN JAPAN

*Rev. Calvin K. Staudt, Ph.D.*

ON our way to Mesopotamia by way of the Pacific Mrs. Staudt and I had the privilege of spending a week in Japan. We saw the quake stricken district of Tokyo and Yokohama, visited the ancient and sacred cities of Nara and Kyoto, wandered in fairy streets gay with flaunting banners and bright open shops, heard the constant clatter, clatter of the geta-footed Japanese, walked under great torii or up many steps to great temples enshrined in beautiful groves, came in contact with a few missionaries and learned something of the great missionary work that has been and is being done in this great Island Empire of Japan.

Arriving at Yokohama, after having swung around the icy North, within view of the Aleutian Islands, we saw and only realized for the first time the frightful havoc which had been wrought by earthquake and fire. An earth-giant seems to have made sport of the works of man and wrecked what were once proud cities. On everybody's lip is the subject of the earthquake and everyone has some frightfully gruesome story to relate. Indeed, the desolation is terrifying; far greater than I had ever imagined. It must have been appalling!

There is another thing, however, that astonished me even more than the widespread devastation caused by the earthquake and the frightful holocaust; and that is the faith and hope and courage and indomitable energy of the people of the stricken district, for they suddenly recovered from their misfortunes and have rebuilt their cities, at least in a temporary way. The ruined area, with the exception of parts of Yokohama, is already temporarily rebuilt and the life of the city goes on as if nothing had happened. With heroic courage, Tokyo attacked the gigantic problem of removing the debris, restoring transportation, providing light and water and building temporary quarters to house the homeless—courage all the more pronounced because of the likelihood of a recurrence of another disaster. A people who can

and will rise up from under their afflictive misfortunes and bravely face the world again have virtues and qualities of character which the world cannot but admire. One of the missionaries expressed it thus: "I have been in Japan for thirty years and each year I am further impressed that the Japanese are a wonderful people!"

Since the great earthquake of September last there have been quite a few minor quakes, with a rather severe one on the fifteenth of January. We were sometimes wondering whether the earth would quake while we were in Japan, though we did not wish for it for that would have been wicked; but behold, it did quake. We had gone to Kamakura to see the great and wonderful Daibutsu—a bronze image of Buddha, nearly twelve hundred years old and a work of art. Coming to this place in the evening we found that the hotel was in ruins and we were obliged to put up in a native house. Of course, we sat on the floor, slept on the floor, and warmed ourselves over a tiny brazier, and made our wants known largely through gestures and through phrases which we culled out of our guide-book. The house was so delicately and daintily constructed, with paper sliding doors as walls, that I was careful not to lean or fall against the wall.

Well, it was during the night, about three o'clock, when we suddenly awoke and found the earth rocking, giving one a sensation similar to the rolling of a ship on a stormy sea. The house shook and rattled and the people in neighboring houses called to one another and for a time fear had entered into the hearts of many. The quake lasted, according to the papers, for five minutes.

Arriving in Tokyo we spent the first day in the Imperial Hotel, which was built with the idea of being both fire-proof and quake-proof, and after that accepted the kind hospitality of Dr. and Mrs. Henry K. Miller, our missionaries in Tokyo. They became our efficient guides in seeing the life of the city; and inasmuch as we spent the Sabbath with

them we had the opportunity of seeing something of our mission work.

Before we accepted this invitation to spend the Sabbath with our friends we went about the city for a day by ourselves and had an experience which was quite humorous and is worth recording. Entering through the open gate into the court of some public building we found the gateman politely bowing to us and as we stood looking at a statue he came out of his little office and handed us a piece of paper in the form of a calling card on which he had written something in Japanese. We naturally concluded that this was a permit to enter the building and so we proceeded to enter. The guard at the door seemed somewhat puzzled when we presented this card and concluded to send it up to the chief officer in the building. Presently the head of the Naval Department came wearing the insignia of his high office, for it was the Naval and Marine Building which we had entered. He was studying the writing on the card which we had presented and we saw that he, too, was puzzled. We remarked, "Is not this a permit to enter the building?" And he answered in English saying, "No, I was astonished to receive this card of a general who has been dead for twenty years, and I could not understand how he could have come to call on me." The man at the gate had written the name of the general whose statue we had surveyed in the yard and this was the man whom the high official of the Naval Department thought had come to call on him that morning. Together we laughed at this comical incident; the officer saw the humor and showed us every courtesy; and when we left he bowed, if my calculations are correct, fifty degrees from the perpendicular.

It rained all day Sunday while we were in Tokyo, and the mud of the new Tokyo was ankle deep, but this did not deter us from going to church. We attended the services in the morning in the Kanda Church, in a temporary building, for the former structure was burned. Though we could not understand the service in Japanese, yet we felt the earnestness of the preacher and the tunes of the hymns

were most familiar. I also appreciated the courtesy of being asked to make and cherished the privilege of making, at the close of the service, a short prayer for the spread of the gospel in Japan and through my lips asked God to bless the congregation. Notwithstanding the rain and the mud and the cold and the fact that the earthquake and fire had scattered families, the congregation was good; and among those we met were professors of the Imperial University and other men and women of prominence.

In the afternoon we went to a union service conducted in English. Dr. Coulter, of the University of Chicago, spoke on the "Religion of a Scientist." I always admired Dr. Coulter and was glad to see him and hear his virile message in the Sunrise Kingdom.

The following day was a national holiday in Japan, the anniversary of Emperor Jimmu's accession to the throne. On this day Rev. David Bowman Schneder, D.D., head of the Tohoku Gakuin, the North Japan College, was honored by the Japanese government for useful service performed for the Japanese people. He received the Order of Sacred Treasure, Third Class. The newspapers gave a short history of his life, mentioning also the fact that he was decorated in 1916 with the Order of the Rising Sun, Fourth Class and that in 1918 he was presented by the Imperial Educational Association with a medal "for meritorious service" in the cause of education in Japan.

In this connection I might also state that at Osaka, I read in a local paper a most capable article written by Takayuki Naito, Dean of the Commercial College of the Tohoku Gakuin, Sendai, on "America in Review." The writer concluded with these words: "America is commonly known as a country where money is worshipped, but the greatness of this country lies not so much in its money as in its sound public opinion, which is fostered and directed by intelligent men. The great principles of Christianity lie at the foundation of American thought. Liberty, democracy, universal brotherhood, equality and justice are among the cherished ideals of America." The English newspapers in

Japan give much space to Christianity, more so than many of the dailies in Christian America.

We did not visit the school at Sendai, but we had the opportunity of inspecting Doshisha University in Kyoto, a school which was founded by Joseph Neesima, a Japanese, whose life was motivated by one grand purpose—to establish Christian education in Japan. The Girls' College, the University proper, the Theological Department, a splendid library of over 50,000 volumes, and a student body of 2500, despite the fact that the Kyoto Imperial University is almost within a stone's throw—all this is a record of achievement and an influence for good in the heart of Japan.

We were invited to return in the evening for a prayer service and for what we in America would call a "picnic lunch." Here we met all the Americans who were connected with the institution, listened to a devotional talk by Dr. Learned, the veteran American member

of the faculty, and found to our surprise that we had many things in common.

Japan is rapidly becoming a Christian nation and is practically that now. The earthquake has helped the cause of Christianity. On the other hand, the Buddhist and Shinto shrines are visited more than ever since the quake and the offerings to the temples have greatly increased, it is said. The trains in Japan were always crowded with people, many of whom were making pilgrimages to sacred shrines. But a similar revival is felt among the Christians. They, too, feel the fires of religion burning. At Kobe, I saw a fine Methodist church building which was to be dedicated the following Sunday, a building costing \$100,000; half of which was contributed by native Christians.

I observed that the great bronze image of Buddha at Kamakura had moved a foot from its base toward the sea—not altogether an auspicious omen. At the time of the first great quake on September the first it had moved two feet forward and on the second quake on the fifteenth of January it moved back again a foot, and yet the net result is nearer the sea than before. Is not herein a parable? The old religions of Japan are shaken from their foundations by the power of Christianity, and Buddhism and Shintoism are moving toward the Sea of Oblivion.

*En route to Mesopotamia.*



BRONZE BUDDHA AT KAMAKURA, JAPAN

As every proper Christian is aware, the great missionary society of the Congregationalists is known around the world as the "American Board." A Congregational missionary writes from China of two small boys playing train. The whistle blew, the bell rang, the conductor called "All American Board! All American Board!" And the train went.—*Exchange.*

"My aim this year is to make our Missionary Society a 100% Society"—every member a subscriber to THE OUTLOOK OF MISSIONS.

Meyersdale, Pa. ELEANOR LEPLEY.



GROUP OF MISSION BUILDINGS AT YUNKI, CHINA

The New Chapel and the Evangelist's House Are at the Right While the School is in the Foreground. The Railway May be Seen in the Distance.

#### DEDICATION OF THE RUPP CHAPEL, YUNKI, CHINA

**Y**UNKI has been a preaching place for about nine years, but when work was first opened there it was found impossible to buy a suitable plot. Finally a small house was rented and work begun. It was not long until the need was felt for more suitable quarters; so about six years ago a house was mortgaged for \$300 on the main street. The front partitions were removed and a skylight was put in the roof. This made a room that would accommodate about 120 people, but was both dark and noisy, for no windows could be placed in the sides, nor was there any way from the living quarters to the street except through the chapel. So last year when Rev. and Mrs. Jacob G. Rupp raised funds for a chapel it was decided to try and buy a plot big enough for both school and chapel purposes, putting the chapel and evangelist's house in front and having the school in back. Just such a place as was needed was found next door to the old chapel except that the front was too narrow. This building had been a tea house, but owing to the disturbed conditions in Russia, which buys all the tea of this section, the owner was willing to sell at half the price he had paid for the

building three years ago. After a lot of bargaining we finally bought this place together with one formerly used for a chapel and started work on the new chapel. In the meantime Rev. Edwin A. Beck had decided to make Yunki the center of the Primary School system of Linhsiung County, establishing both a lower and higher primary school on the back part of the plot purchased. This will bring the graduates of the other Primary Schools in Linhsiung County to Yunki to complete their higher primary course. This made us decide to build a chapel modeled after the Akron Sunday School plan in order that there might be greater facility for Sunday School work as well as the regular preaching services. This increased the cost of the building, but we thought the importance of the place justified a better building than some of the smaller towns. The total cost of Plot, Residence and Chapel and part of the buildings used in the Day School was Mex. \$8186.01.

On December 23, 1923, the Church was dedicated in the presence of a packed house. Mr. Tang, the evangelist, led the meeting and Rev. J. W. Owen, of Huping Christian College, preached the dedica-

tory sermon. The writer read the dedicatory service and Rev. Mr. Beck pronounced the benediction. The day was a splendid Indian Summer day and over eighty of the local gentry and enquirers stayed to congratulate Mr. Tang upon the completion of such a splendid place for worship and to partake of the sumptuous feast he had prepared in honor of the occasion.

Mr. Tang reports that already there has been a greatly increased attendance since the completion of the House of Worship, and we hope that the interest aroused may bear fruit in winning many to give themselves in living service to the Master.

STERLING W. WHITENER.

NOTES

The address of Rev. Calvin K. Staudt, Ph.D., our new missionary to Mesopotamia, is "Baghdad, Iraq, care American Consul." Letters will be carried by the Overland Route if the sender will write across the top of the letter in red ink "Overland Mail; Haifa-Baghdad," and a double amount of postage is paid. Dr. Staudt says letters sent in this way will reach him from ten to fourteen days sooner. We need not add that frequent communications from friends in the home Church will be greatly appreciated by Dr. and Mrs. Staudt.

\* \* \*

At a recent meeting of the Executive Committee of the Board of Foreign Missions, the matter of the Anti-Japanese exclusion clause in the proposed Immigration Bill was given very serious consideration. It was the unanimous judgment of the members that the missionary work in Japan will suffer grave injury

should this proposed law remain in its present form. A suitable action was passed, which the Secretary was instructed to forward to President Coolidge in the hope that such modification in the proposed legislation may be made as to cause no disparagement of a people whose Government has won a high place in the sisterhood of nations, and has shown consistent and ever-increasing generosity in its treatment of all the missionaries.

"When we think of the billions who have lived upon this earth and have laid themselves down to die in its dust, never dreaming that we should come after them; when we become conscious that, of the nearly two billions upon the face of the earth today, swinging around under the same sun with us, only a few hundred or thousands, at most, know that we are on the same planet with them, and then when we reflect that after we have gone, billions and trillions will come, not one of whom after a generation or two, will know that we have lived, loved, aspired, struggled here, we are likely to think that what one can do isn't worth while, that we are 'like snow upon the desert's dusty face' which, 'lighting a little hour or two—was gone.' Then above such a hopeless counsel is heard the voice of the Great Teacher who asked that the nameless boy with the five barley loaves and two small fishes (the five ordinary senses and the two, often awkward, hands) be sent to Him, and who so blest his store that it fed thousands. The children's store is enough to feed the hungry world, if only it is blest with the spirit of Christ."

DR. JOHN H. FINLEY, in *The Debt Eternal*.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of March

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$6,744.69	\$5,159.91	\$11,904.60	\$7,536.85	\$5,254.72	\$12,791.57	\$886.97	.....
Ohio .....	1,814.15	4,231.19	6,045.34	2,321.15	4,010.39	6,331.54	286.20	.....
Northwest .....	1,212.29	837.59	2,049.88	335.25	866.50	1,201.75	.....	\$848.13
Pittsburgh .....	1,400.00	1,695.88	3,095.88	1,835.00	3,336.91	5,171.91	2,076.03	.....
Potomac .....	3,577.42	2,842.77	6,420.19	2,869.90	2,237.45	5,107.35	.....	1,312.84
Mid-West .....	412.70	715.23	1,127.93	830.82	622.49	1,453.31	325.38	.....
German of East. ....	632.00	190.06	\$22.06	695.40	406.38	1,101.78	279.72	.....
W. M. S. G. S. ....	.....	2,804.98	2,804.98	.....	4,013.67	4,013.67	1,208.69	.....
Bequests .....	.....	.....	.....	.....	11,255.11	11,255.11	11,255.11	.....
Miscellaneous .....	.....	3.00	3.00	.....	13.50	13.50	10.50	.....
Totals .....	\$15,793.25	\$18,480.61	\$34,273.86	\$16,424.37	\$32,017.12	\$48,441.49	\$16,328.60	\$2,160.97
					Net Increase.....		\$14,167.63	

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## CLEAR THINKING

THAT an increasing proportion of women are taking an interest in National and International issues seems evident from conversations, discussions and publications. Signs indicate that the number of Head Line Readers is on the decrease and that women want to be enlightened on live issues.

The franchise has introduced new elements into women's lives; organizations and agencies have recognized this and have added women's names to their mailing lists. The bulletins and news releases which are intended to clarify thinking, frequently add confusion because the reader cannot place them into the right niche of the subject. However, after the scrambles, efforts and mistakes women will be able to think more vigorously and do better work than without the experience.

The outstanding National issue is Law Enforcement: the International, Permanent World Peace.

The Commission on International Relations of the National Conference on the Christian Way of Life had a woman prepare a Syllabus of Questions for use by forums and discussion groups. It is one thing to have an indefinite idea of a subject and another to be able to state an idea clearly. The syllabus will give the test. Rhoda McCulloch prepared the syllabus, the Association Press, 347 Madison avenue, New York, distributes it. The title is "International Problems and the Christian Way of Life," price thirty cents.

Hall Caine's comparatively recent novel, "The Woman of Knockaloe," will give variation to our Peace reading. Although the story is not pleasant reading, it puts the finger on the sore spot of the international question.

An Institute for Christian Basis of World Relations has been arranged for the early summer, June 14-20, at Vassar

College. This will be most helpful to the small group of women who will be able to attend, but unless some Paul Revere methods can be applied to distribute the help into "every village and town" it will be absorbed by the women who already can best help themselves.

What we hope is that the members of our missionary societies will get out of the fog and into the clear on the issues of Law Enforcement, Fair Immigration Laws, Child Labor and World Court. In the last analysis of methods to assist thinking we learn that each woman must *use* her own mind.

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## MEMORIAL DAY

THE bugle echoes shrill and sweet,  
But not of war it sings to-day.  
The road is rhythmic with the feet  
Of men-at-arms who come to pray.

The roses blossom white and red,  
On tombs where weary soldiers lie;  
Flags wave above the honored dead,  
And martial music cleaves the sky.

Above their wreath-strewn graves we  
kneel,  
They kept the faith and fought the  
fight.

Through flying lead and crimson steel  
They plunged for freedom and the  
right.

May we, their grateful children, learn  
Their strength, who lie beneath the  
sod,

Who went through fire and death to earn  
At last the accolade of God.

In shining rank on rank arrayed  
They march, the legions of the Lord;  
He is their captain unafraid,  
The Prince of Peace....who brought  
a sword.

JOYCE KILMER.

## AFTER MANY DAYS

At a recent meeting of the New American's Committee—a joint standing committee of the Home Missions Councils—Miss Amy Blanche Greene, Secretary of Foreign Language Publications, 150 Fifth Avenue, New York, made the announcement that two long delayed books were in the hands of the printer, and concluded with the remark: "These are Interchurch dreams come true." The announcements referred to the Handbook—Bibliography of Foreign Language Groups and the racial study, "The Syrian Population in the United States."

The Handbook is the most exhaustive and authoritative compilation ever published on the subject. When Miss Greene first entered upon this field of research, she had no means of seeing the extent of the subject or the byways into which it would lead. The Handbook has been in the making almost nine years and is a mine of information, aside from the bibliography of literature published about the foreign speaking groups and by the groups themselves. The price of the Handbook is \$1.25. Order from Miss Kerschner, Schaff Building, Philadelphia.

"The Syrian Population in the United States," by Philip K. Hitti, completes the series of Racial Studies to which the "Magyar in America" belongs. From a literary viewpoint, the book is one of the very best in the series and the subject is one on which little has been written. The price is \$1.00.

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TO HONOR THE MEMORY OF  
JAMES A. LAUBACH

The members of Trinity Reformed Church, of which Rev. E. H. Laubach is the pastor, gave \$40 through the Woman's Missionary Society toward the Scholarship Fund of the Woman's Missionary Society of Pittsburgh Synod in memory of James A. Laubach, of Yochow, China.

A Membership in Memoriam was given in his memory by his mother at the same time.

## A MOTHER

WE sat in the lounge of a large hotel at Atlantic City in January. Everything about us was restful. Tea was served as in the quietest home. As we walked along the corridor we were fascinated by the fine old prints which adorned the walls. We recognized but could not account for an unusual quality in the atmosphere of the place—even the goodmornings and goodnights of all who served were rather unexpected in a hotel the size of Haddon Hall.

Was it chance that we learned a woman eighty-five years of age, in the course of a third of a century, had put the stamp of Christian courtesy upon the place? No. For we believe that nothing comes by chance: that it was a great opportunity to see new possibilities of motherhood.

Just a few chapters of "Mother Leeds' rich life" were opened to us during a brief stay at Haddon Hall, but enough to understand why Atlantic City paid her the tribute of calling her its most useful woman.

At the hotels over which Mrs. Leeds presided no spirits of any kind were served to patrons; she thought of her servants as a family; when they were sick they were carefully nursed, if she had to nurse them herself; a daily family worship was held for all who cared to attend. This she led until her feebleness prevented. She was the life of the Christmas parties at which each servant received a dollar for each year of service beside the usual Christmas gift. She was the moving spirit in establishing the many welfare organizations in Atlantic City—a liberal supporter of the "Y's" and "The Door of Hope."

On March 26th Mrs. Leeds passed Home and the city papers said: "Atlantic City has lost its 'Grand Old Woman.'"

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THE VACATION THAT LASTS.  
JOIN US THIS YEAR.

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## MOTHERS OF DISTINGUISHED MISSIONARIES

A MEDITATION on mothers of distinguished missionaries seems appropriate for the month of Mother's Day.

One hundred and sixty-three years ago William Carey, the Founder of Modern Missions, was born. We like to remember the mother's influence during his formative years when the family lived at "The School and Home at Paulers Pury." His grandfather was the first teacher of the village charity school—a school endowed by a wealthy family. At the death of the grandfather, the position and home descended to the son, Edmund Carey, father of William, who at this time was seven years of age.

William was no book worm, but he craved to learn of land and peoples overseas. He was active in amusements, but the hedgerows and meadows, streams and woods, with their animal and flower life, were dearer than the playground, and best of all, his mother allowed him to stock his bed room with these companions—a wise mother indeed, even though there might have been field mice and flying squirrels. William learned to draw and even paint the pictures of these pets and prizes and soon became the village authority on natural history. It was a common thing to hear, "Tek it to Bill Carey: he'll tell you all about it."

When the grown-up years came and William became a missionary to India, we see in the scientist, educator and scholar the reflection of his life at Paulers Pury and say, truly "The child was father to the man."

Twenty-one years later than Carey, another child, destined to become a great missionary, was born in Northern England. His name was Robert Morrison. It was an ordinary event—the birth of the baby in the cottage of the farm laborer near the bleak Northumberland coast, but his mother was a pious woman and his father a Scotch elder. While little record is left of the mother's direct teaching much can be inferred. The family moved from the land into Newcastle, where the father bought a last and boot-tree shop. This was when Robert was three years old. If the mother had not been a sympathetically directing power, Robert at the age of fifteen would not have "been alert to save and build up in the Christian life his companions in the shop and Church, the poor and sick of Newcastle."

Robert Morrison's difficult journey to China, by way of America, is well known; the story of his dangerous and lonely first years in China has often been told, but do we know that the sustaining power of those experiences reached back into his boyhood home? "In my father's house and by my parent's example, I was taught at morning, noon and night, to cast my care on God. This has been and still is the way in which I seek peace to my troubled mind." This *reliance* was built into the boyhood life of the missionary who gave China her first Protestant convert, her first Chinese-English Dictionary, and the first complete translation

THE  
SCHOOL  
AND  
HOME,  
PAULERS  
PURY



CHILDHOOD  
HOME  
OF  
WILLIAM  
CAREY

Courtesy of "Missions."

of the Bible into Chinese. This Bible was completed a hundred years ago.

Let us turn our thoughts to two mothers in Scotland who sent sons into the Dark Continent of Africa. Carey had just arrived at his majority and Morrison was working at the shoe bench when Robert Moffat, the man for Africa, was born. By the time he reached manhood, India through Carey, China through Morrison and Burmah through Judson, were beginning to respond to the influence of Protestant missionaries. His growing-up years were in the beginning of Protestant Missionary Movements. We have a satisfying picture of the mother in the quiet Scottish home—the home that molded the mind of Robert Moffat. Even in those early days she managed to keep herself informed on the things that were happening, and in the long winter evenings, Robert as a boy, learned that there were people in the world without hope because they were without God.

Robert Moffat became the pioneer missionary to Africa—he had been there many years. Again we look upon the Scottish home of his boyhood and see the mother grown old. She is reading the letter which has just arrived: "Mother, dear mother, your many prayers have been heard—wherever I am, I never forget how much I owe to your prayers. The first dawn of reflection respecting my soul commenced with hearing you pray."

On one occasion Moffat says: "My dear mother, to keep me out of mischief in the long winter evenings, taught me to both sew and knit, and when I told her I intended being a man, she replied: "Lad, ye dinna ken whaur your lot will be cast."

The other mother of whom we think in connection with African missions is the mother of David Livingstone. It is evening in the village of Blantyre. Behind the drawn blinds of the Livingstone cottage we see grandfather Livingstone, father, mother, five children. The boys and girls are gathered around the old Highlander—their grandfather. The youngest child is on his knee. The father is reading: the mother sewing. "Grand-

father, tell us the story about your great-grandfather and the fight." "Yes, tell the bairns," said their mother, who, busy "Wi her needle and her shears Gar'd auld claes look amaist as well's the new."

The mother would then tell the children that *her* grandfather was on the other side from *his* grandfather in the fierce struggle that made Scotland so wretched in the old days. Gazing into her face, the children believed her the most beautiful woman in the world.

We see a second picture of that home when all the children have grown to manhood and womanhood. It is very early morning of the late autumn of 1840. David—the son with his mother's eyes—is ready to go as a missionary to Africa. He had had his call when he heard Moffat, home on furlough, say, "There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has even been." Livingstone had said, "I will go at once to Africa."

David had arrived at Blantyre the evening before this never-to-be-forgotten morning. "Let us sit up all night," said he. "No," said the mother, "*you* need the rest." But now it is the morning when the son is to leave for that great unknown country. The kettle is singing, the coffee is steaming, David takes the Bible and reads "The sun shall not smite thee by day, nor the moon by night, the Lord shall preserve thy going out and thy coming in, from this time forth and forevermore." His mother and sisters kiss



GRAVE OF ROBERT MORRISON,  
FIRST MISSIONARY TO CHINA, AT MACAO  
Photographed by Rev. and Mrs.  
Edward F. Evemeyer in 1919

him good-bye; the father walks with David all the way to Glasgow where they say good-bye and David leaves for Africa.

A third picture, many years later, in the jungles of Africa. David Livingstone is repeating to himself to bring back the picture of home—  
 "Wi' her needle and her shears,  
 Gar'd auld claes look amaist as well's the new."

Lack of space forbids further illustrations of the part mothers have taken in shaping lives for missionary service. These stories are typical of experiences which have been and will be enacted to the end of time.

We have refrained from speaking of non-missionary mothers whose sons and daughters have carried and are carrying the burden of a mother's displeasure and disapproval. Of such a burden Adoniram Judson knew the weight.

We have also avoided the home with a sordid background, although some distinguished missionaries have known the weight of that burden. Of such was Mary Slessor, of Calabar, whose biographer says of her "An extraordinary factory lassie and a wayward and original genius consecrated to the service of God." The home, made so miserable through the intemperance of the father, was saved from total wreck by the toil and patient goodness of the mother. The tenderest ties of affection bound mother and children: they shared and were upheld by a strong Christian faith.

In missions as in politics: "The hand that rocks the cradle rules the world."

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#### A WELL-DESERVED HONOR

Members of the Woman's Missionary Society of Westmoreland Classis, at their 33rd annual meeting in Latrobe Reformed Church, expressed their appreciation to Mrs. Bennett Rask, of Greensburg, Pa., for her valuable service in promoting the missionary spirit among the Churches of Western Pennsylvania. With a handsome basket containing twenty-five carnations, a Life Membership in the Woman's Missionary Society of General Synod was presented to Mrs. Rask, in the

name of the Woman's Missionary Society of Westmoreland Classis. The occasion marked the 25th anniversary as an officer of the society.

Mrs. Rask is one of the recognized leaders not only in her Classis, but throughout Pittsburgh and General Synod. As a synodical literature secretary she has made an enviable record for herself and her synod. The efficiency with which she handled her work coupled with her tireless follow up helped much to put the progressive spirit into Pittsburgh Synod.

THE OUTLOOK OF MISSIONS desires to extend congratulations to Mrs. Rask.

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#### TWO GREAT MISSIONARY WOMEN CALLED HOME

The Woman's Missionary Society of the United Lutheran Church in America lost a valuable and beloved leader through the recent death of their Executive Secretary, Mrs. Helen C. Beegle, of Pittsburgh, Pa. A still more recent loss has come to the Woman's Missionary Society of the Evangelical Church. The President, Mrs. E. M. Spreng, of Lindsey, Ohio, was called to her reward on April 5th, after a long illness.

Mrs. Spreng was well known throughout our denomination, particularly in Ohio and the Central West where she frequently spoke at missionary gatherings. Several years ago, when she visited China she learned to know and love the missionaries in our station at Shenchowfu.

She will be missed not only by her denomination, but by all other denominations with whom she worked in interdenominational conference and committee work.

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#### AN APOLOGY

At the last moment, the printer was obliged to omit from the April OUTLOOK OF MISSIONS, the article upon which question No. 2 in the Monthly Quiz, was based. There was therefore no answer to that question.

### FINDING CHRIST ON THE OCEAN

On May 1st Mr. Sohei Kowta was graduated from Central Theological Seminary, Dayton, Ohio. Looking over the growing list of Japanese pastors and evangelists in the Year Book gives a feeling of encouragement, for as the line grows so will the number of Christian Churches and Sunday Schools increase in Japan.

Two days after Christmas, twelve years ago, Mr. Kowta landed in San Francisco. When he took passage for America he had never heard of Christ: when he landed his Christian life had taken root. Dr. J. W. Hill, President of Lincoln Memorial University, took the trouble to interest himself in this young Japanese passenger; when he found that the young man knew nothing of Christ, to told him the Wonderful Story for the first time and before the vessel docked, Kowta had begun his Christian life. After landing, he found our Church and Rev. Mori and now after twelve years he is ready to preach the Gospel to his own countrymen. When asked his motive for entering the ministry he said: "My countrymen's need of Christ."

#### NOTES

The prayer for the month of June in the Prayer Calendar was written by Mrs. Theodore P. Bolliger, of Madison, Wisconsin. Mrs. Bolliger is the President of the Woman's Missionary Society, Milwaukee Classis, and active in the missionary work of Madison. Miss Aurelia Bolliger, of the Japan Mission, at present studying the Japanese language in the Kobe Language School, is the eldest daughter of Dr. and Mrs. Bolliger.

\* \* \*

Student Secretary Miss Marion Jones spent a few days on the campus of Heidelberg University, Tiffin, Ohio, early in April.

\* \* \*

The annual Cabinet meeting of the W. M. S. G. S. will be held at Cedar Crest College, Allentown, Pa., June 9-13. Remembering the pleasant environments and associations of Cabinet meetings at

Heidelberg and Central Theological Seminary, the members are much pleased to be entertained at another of our denominational schools.

\* \* \*

Mrs. Edward F. Evemeyer will prepare the Leader's Help for use with the Home Mission Text-book "Of One Blood."

\* \* \*

The Senior Class of the Eastern Theological Seminary at Lancaster, Pa., made the annual observation trip to New York over the week end of March 23. The Hudson House was headquarters for the Class.

\* \* \*

Miss Esther I. Sellemeyer, of our China Mission, will be the missionary guest of the Woman's Missionary Society at the Wilson College Summer School of Missions.

#### W. M. S. QUIZ

- 1.—*In whose house was the plaster shaken from the walls twice in less than half a year?*
- 2.—*Name and give his position—the author "Of One Blood."*
- 3.—*What was the call of Livingstone?*
- 4.—*Becoming a Christian on his way to America—how did it happen?*
- 5.—*How did two Interchurch dreams come true?*
- 6.—*Members of the Woman's Missionary Society should be interested in what legislation particularly?*
- 7.—*When was the Bible translated into Chinese? By what missionary?*
- 8.—*Complete the verse, "In Christ both meet the East and West."*
- 9.—*Give the occasion on which Miss Bolliger had a glimpse of practical social service at Sumyjosshi, Japan.*
- 10.—*Give the name of the Home Mission text book and the Foreign Mission text book for the W. M. S. next year.*

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MISSIONARY INFORMATION  
AND INSPIRATION.

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## EXCERPTS OF LETTERS FROM AURELIA BOLLIGER

KOBE is 580 miles from Sendai, but a number of Miyagi Girls' School graduates live here. One is married to a pastor, and another to a theological professor. Thus the seed is scattered.

\* \* \*

A while ago I went to a hotel with a friend to arrange a club dinner. The manager was a jovial German, I believe. Anyhow, as we were leaving, he asked, "And what will you want to drink?" I was stunned, but stammered, "Why, we are Americans!" "Yes!" he replied, "that's why I asked!" You see what a name some tourist Americans have made in port cities. Young Japanese business men are much in favor of prohibition, and temperance societies are springing up everywhere. Men who think are heartily in sympathy with America, at least in this respect.

\* \* \*

Last evening (January 14) we had a glimpse of practical social service. One of Mrs. Converse's good friends invited us all over in the evening, to see some stunts of her children (8 in number). When we saw some fifty pair of geta in the hall, we realized that we were not the only guests. Mr. Shoji has a small stocking factory not far from Sumyoshi, and his employees were his guests at an informal party. They sat on the floor in their best silk kimonos—and some of them were beautiful, too. The program consisted of little stories and stunts. After the various Shoji children had done their part, the factory boys put on numbers. One was a take-off of a popular novel—cleverly done, too. They asked us to perform too, so we did. It was fun for each to contribute his stunt without undue shyness, or coaxing.

\* \* \*

On January 15 there were severe earthquakes in Toyko again. Miss Pifer's home was just replastered and fixed up in December, and now she writes that the work must all be done over again. She had just stocked up on dishes, and a good share of them were broken. All around her home there are cases of dysentery, small pox and typhoid. I hope

these epidemics are checked before warm weather comes. Last fall I expected a lot of sickness to result, but it did not. Toyko was quite safe in that respect. If you could see the tiny wood sheds that people call "homes" and the unsatisfactory means of supplying water, and of drainage; you would marvel that so many people have stayed well during the winter.

\* \* \*

Toyko faces a religious crisis. The population always does move, but now church members are more scattered than ever, and pastors hate to dismiss them to other congregations. When the street car service is limited, as at present, it is practically impossible for people to ride to church. What they need is churches all over the city, but each to serve its local community, whatever their denomination. The Federated Churches are working on a plan of that kind. A series of community churches, with rooms for Bible classes, kindergarten classes, women's meetings, and so on, would be a great blessing.

## EARLY RISING IN AFRICA

In Liberia where it is very difficult to know the correct time, God has placed the pepper bird, which sings every morning at 5.30. Its song does not vary more than ten minutes in a year!

—From a Missionary Letter.



MISS AURELIA BOLLIGER

## GIRLS' MISSIONARY GUILD ORGANIZATION NOTES

"Business is booming" in the organization of new Girls' Missionary Guilds and Mission Bands. Three Synods are tie in the numbers reported, Eastern, Potomac and Pittsburgh. Ohio and Midwest Synods have also contributed.

Eastern Synod reports new Mission Bands at St. Luke's, Wilkes-Barre, Pa., Leader and Organizer Florence Ribotski; St. John's, Tylersville, Pa., Leader and Organizer Mrs. E. L. Slaterbeck; Trinity, Collegeville, Pa., Organizer Mrs. Wm. R. Gawthrop, Leaders Harriet Smith and Katherine Stevenson; Bethany Tabernacle, Philadelphia, Leader and Organizer, Mrs. W. H. Hammond, Sr.; Zion's, Bethlehem, Pa., Leader and Organizer, Elsie Christein.

New Guilds have been organized at St. John's, Harrisburg, Pa., Mrs. David Dunn and Mrs. F. G. Mack, Organizers; Mt. Zion, Martin's Creek, Pa., Mrs. Belle Savitz, Organizer; First, Schuylkill Haven, Pa., Miss Carrie Kerschner, Organizer.

In Potomac Synod new Guilds take the lead. Miss Viola Sauserman is the Organizer and Counsellor for the new Guild at Newport, Pa., Reformed Church of the Incarnation. The new one at Greensboro, N. Car., First Reformed Church, reports Mrs. O. M. Rockett as Organizer and Mrs. J. G. Troxler as Counsellor. Trinity Reformed, Landisburgh, Pa., has as its Counsellor Mrs. R. C. Foltz. St. Paul's Reformed, Mechanicsburg, Pa., has Mrs. Bruce Mowery. Miss Alma Iske was the Organizer of these last two named.

Reformed Church of the Incarnation, Newport, Pa., also reports a new Mission Band, Organizer Mrs. David Fry, Leaders, Mrs. J. H. Pee and Mrs. James Wilt. Miss Kathryn Y. Allebach is the Organizer and Leader of the new Mission Band at Winchester, Va., Centenary Reformed. The Mission Band at Trinity Reformed, York, Pa., has been reorganized by Mrs. Samuel Zinn. The Leader is Mrs. David E. Stauffer.

New Guilds also take the lead in Pittsburgh Synod. Miss Alma Iske was the Organizer of the first three named: Greensburg, Pa., (Harrold's), St. John

Reformed, Counsellor, Mrs. V. A. Ruth; Youngwood, Pa., First Reformed, Counsellor, Mrs. Marion McMurray; Duquesne, Pa., Grace Reformed, Counsellor, Mrs. Wm. Landis. Mrs. A. C. Zimmerly and Mrs. Harry E. Reamer are the Organizers of the new Guild at First Reformed, Greensburg, Pa., Mrs. Reamer is also the Counsellor. First Reformed, Irwin, Pa., has a new Guild, organized by Misses Elsie Funk and Margaret Dickroeger.

Mrs. J. M. Blair is the Leader and Organizer of the new Mission Band at St. Paul's Reformed, Derry, Pa. A new Mission Band has been organized at St. Mark's, Greenville, Pa., by Miss Mae Kashner. The leaders are Miss Kashner and Mrs. I. E. George. Paradise Reformed, Paradise, Pa., has a new Mission Band organized and led by Mrs. J. W. Trithart.

There is a tie in Ohio Synod of new Guilds and Mission Bands. Miss Alma Iske re-organized the Guild at St. Paul's Reformed, Youngstown, Ohio. The Counsellor is Mrs. Jacob Stouffer. The W. M. S., of Hough Ave. Reformed Church, Cleveland, Ohio, organized their new Guild Band, and Mrs. F. L. DuPree is the Counsellor.

The Organizer and Leader of the new Mission Band at Salem Reformed, Cincinnati, is Miss Cordine Huneke. Mrs. Angus Mishaw is the Leader and Organizer of the new Mission Band at St. Paul's Reformed, Mineral City, Ohio.

Midwest Synod reports two new Mission Bands. Grace Reformed Church, Chicago, Ill., has Miss Ina Jackson as its Leader and Organizer. Mrs. Ed. Husung organized the new Band at Lynnhurst Reformed, Louisville, Ky. The Leader is Mrs. J. T. Niles.

Magley, Indiana, Salem Reformed, reports a new Girls' Missionary Guild, organized by Mrs. Wm. Kruetzmänn. The Counsellor is Mrs. O. J. Engelmann.

We are glad to welcome into our ranks a new Girls' Missionary Guild at Egg Harbor City, New Jersey, St. John's Reformed. The Organizer and President is Miss Viola Boysen. This church belongs to German Philadelphia Classis and the Guild will be a Society at Large. We hope we shall have more new Guilds from this Classis.

## THE SLUM LIFE IN JAPAN

(AN ARTICLE BY MR. T. KAGAWA, OF KOBE, JAPAN)

*Translation by Rev. Sohei Kowta**(Continued from April Issue)*

## THE LOVE IN THE SLUM

However, don't look down upon the slum people. I am not asking you to pity them. Even in the slum, there is joy and laughter. There is also the spirit of ego and self-respect. They do not want to be pitied. There is in the slum the morality of honor. They are not willing to become an object of charity. Pity is an insult to them. I have been living here for the past ten years and my respect for these unfortunate creatures grows day by day. The poor must be approached with love and respect, and not with pity.

One of the things which impresses me most in the slum is the spirit of mutual-helpfulness. The man who lived back of my house was a pick-pocket. He went to jail about a dozen times. But he was supporting about twenty persons a year. Whenever he got a new fellow, he would send his daughter to my house to borrow rice! If a gambler be imprisoned, the people give him everything he needs in the jail. If some one gets sick, all the

neighbors give him every possible service. Oh, I want to die in this slum. I don't want to live with the people of the upper classes, whose hearts are as cold as ice. Mrs. Inoue, who lives here, is the kindest person I know of. She is ignorant and has no education. She is literally a wild flower in the garden of this slum. How many hundreds of people were helped by this ignorant woman! The Japanese women become more and more self-sacrificial, if they go down deeper and deeper. This is the reason why the factory girls in Japan are working fourteen or possibly more hours a day without a word of complaint. The socialists say that the Japanese women are too passive and have no spirit of assertiveness, but they are mistaken. A healthy society must be based on this spirit of self-sacrifice.

## A DEFENSE FOR THE SO-CALLED WICKED

The men in the slum are not all bad. If you talk with them personally you will find that they are after all pretty



GEISHA BUYING GODS AT GOD SHOPS NEAR A TEMPLE  
*Courtesy "Lutheran Woman's Work"*

good fellows. There are only a few in ten thousand who are of the Macbeth type. If they are not drunk, they are equally good. I lived with two murderers for two years, and they were good men. I know many others who committed the same crime but they are not wicked people by any means. There were five murder cases in this slum last year, but none of them was a contemplated murder. I could almost say that in these cases the men were not directly responsible for the act. Readers, why do you say they are wicked? Why do you blame these street-walkers so severely? They, too, have the sense of shame and honor. Since I came to this place I certainly have learned to respect these people. These fallen girls, for instance, knew very well that they would very soon contract dreadful diseases. But how could they support themselves and their little ones? There are no real wicked people in the world. In the hearts of these fallen ones, there are still some sparks of goodness. And that is my hope, Indeed there is nothing more precious than the soul of man!

#### THE KING AND HIS PALACE

One of the Kobe newspapers called me the king of the slum. I think it is a great honor to me to be called so. When we examine what kind of tribute I receive from my subjects, it is real fun. There is a woman of eighty-three years old. Since she knows I like pictures, she occasionally sends me calendars and advertisement pictures, wishing me to put them on the walls of my room. These pictures, the old woman usually picks up on the street! There is another woman who sends me potatoes and coal which she picks up somewhere on the street. I think this woman is abnormal in her mentality. At any rate their sense of gratefulness is really surprising.

My wife and I are now living in a two-mat room. (The mat is about 7 feet long and 3½ feet wide.) This house is a five-mat house, but we now rent the rest to a family of six. Of course, I do not take rent for it. When we eight live together in such a small place, we truly become intimate! As I said before I love children. I like their smiles and cries. At

night the mother of those children tries to have them not cry. But I find a real joy in listening to the cries of these little ones. So they like me in turn. Whenever I sing for them, they immediately begin dancing. Thus this five-mat room is our palace in the fullest sense of the term, and we don't feel like leaving this place very soon. Nay, we shall never leave here as long as we live. There is a true joy in simple life and mutual-helpfulness. Don't pity us because we live in the slum. There is enough fun and laughter here. At the same time please remember that there are tears in my eyes which I am shedding for those unfortunate creatures.

#### 100 PER CENT HONOR ROLL

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

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Will a Society get credit for subscribers who renew their subscriptions directly instead of through the Secretary of Literature?

YES.

Where two members of the same family belong to the W. M. S., is it necessary for each one to be a subscriber to qualify for the 100 Per Cent Honor Roll?

NO.



## Literature Chat

CARRIE M. KERSCHNER

THIS is a delightful evening even though we cannot be gathered around a blazing log fire; but a well-heated radiator furnishes sufficient warmth for a rapid-fire "chat" of the good things we have to offer for next year's work. We are in the midst of our intensive study of Japan and we are planning to do something special for this interesting country in the near future. (Are we really?)

At present we are reading and studying China, in season and out of season, so it is perfectly natural to "chat" with you about it. Writers of fame are furnishing the books for next year's work on China. Prof. Lucius C. Porter, of the Department of Chinese in Columbia University, is writing "CHINA'S CHALLENGE TO CHRISTIANITY" (50c) (similar in style to Creative Forces in Japan); Mary Nina Gamewell, who wrote Life Currents in China, has given us "MING KWONG, THE CITY OF MORNING LIGHT" (50c) (the book to be used as the basis of program meetings in women's societies—the Woman's Missionary Society Book); for Seniors, "CHINA'S REAL REVOLUTION" (50c), by Paul Hutchinson, author of the Spread of Christianity; for Intermediates, "YOUNG CHINA" (50c), by Mabel Gardner Kerschner, author of Young Japan; for Juniors (the boys and girls will love this book), comes "CHINESE LANTERNS" (and one of the boys from Shenchow Boys' School has sent us the cutest Lantern place cards which leaders of Juniors at Summer Conferences will be taught to make). Then there will be the usual Picture Stories and sheets, Cut Outs (and Miss Jones is preparing a whole set of patterns for Hand Work); Post Cards and all kinds of things to make Missions in China and at home the best year of study we have ever had.

That great missionary man, Robert E. Speer, who belongs to the Presbyterian

Board of Foreign Missions (in the same position as Dr. Allen R. Bartholomew occupies in our Board), but who really belongs to all of us, has written for our Home Mission Study "OF ONE BLOOD" (50c), a short study of the Race Problems (book for Adults); and Dorothy F. Giles, Assistant Editor of McCall's Magazine, is giving us "ADVENTURES IN BROTHERHOOD" (50c), for our Senior groups—(Girls' Missionary Guild); for Intermediates we have "LAND OF ALL NATIONS" (50c), by a prominent writer from the Lutheran Board; for Juniors the second volume of "The Better American Series" (75c). With one or two exceptions all of the above books in cloth binding sell for 75c. Prices as quoted except Better Americans are for paper cover. Reading books for all ages will also be available at all of the Summer Conferences. Order your supply now so you will have read them before you arrive at the Conferences.

We hope each Woman's Missionary Society is planning to send a delegate or two from their own Society as well as arranging for the attendance of some of the girls of the congregation.

Have you registered for the Conference of Missions at Wilson College, Chambersburg, June 27th to July 5th? Registration fee \$3.00. Cards can still be secured from this office (416 Schaff Building).

It is just a step, in thought, from China to Japan and now we must consider Chapter VI of the Woman and the Leaven in Japan. We are sorry the end of our study is so near at hand. It is fortunate that the March OUTLOOK OF MISSIONS has given us a new list of our missionaries in Japan.

Learn to know each one by name and station. Locate the latter on the map. Summarize briefly, the condition under which women and girls are working in the mills and mines of Japan, the long hours, few holidays, child labor, and other great crimes, against Japanese womanhood. Then, by impersonation, if you choose, tell what the Christian leaders, Mrs. Komaki, Madame Yajima,

Miss Kawai, Mr. Kagawa, and Mrs. Jo are doing to help these conditions.

What are some of our Christian leaders doing to help? Have you learned to spell Japan differently from the way you spelled it before you began this study? Have you helped to change someone's else spelling? Can you say

In Christ now meet both East and West,  
In Him meet South and North.  
All Christly souls are one in Him  
Throughout the whole wide earth?

## Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

### JAPAN ON THE UPWARD TRAIL Chapters V and VII

1. Give some facts of Mr. Kagawa's life. p. 93.
2. Name the kinds of people among whom he works. p. 94.
3. What is "The Jesus Band"? p. 94.
4. Is Mr. Kagawa's work constructive or destructive? p. 96.
5. In what ways has his industrial reform manifested itself? pp. 95-96.
6. What are his methods and weapons? pp. 95-96.
7. What is the name of Mr. Kagawa's foreign missionary society and where do they work? p. 97.
8. How and by whom is his program of work financed? p. 98.

#### *Japan's Industrial Life*

1. What was the reason for Japan's astounding plunge into industry? p. 133.
2. Contrast the old and new methods of industry in Japan. p. 134.
3. What are the results? p. 135.
4. How is the forward-looking capitalist meeting the challenge of the working folk? p. 136.

5. What is the greatest need of Japan's working people? p. 137.
6. Show how Mr. Kobayashi, a Christian captain of industry, understands the meaning of service. pp. 111-115.

#### *Assignments—Trail-blazers in Japan's Political Life*

1. Tagawa—the Christian liberal leader. pp. 98-103.
2. Shimada—the Christian reformer. pp. 104-107.
3. Yoshino—Christian champion of democracy. pp. 107-110.
4. Show how democracy is gaining the ascendancy over militarism in Japan. pp. 138-143.
5. Show how the worship of materialism caused Japan to forget her soul, but how she is listening again to the voice of her soul through the idea of spiritual citizenship which is coming into her people. pp. 144-147.
6. Show how "the faith of the fathers" of old Japan will not satisfy the heart-hunger of the rising generations. pp. 147-152.
7. The Way Out. "Japan needs Christ. To solve the problem which she as a nation is facing, she needs the ideals, the spirit, the dynamic, and the life which He alone can give. The way out for the individual points the way for the nation." Show how some individuals are finding the way out? pp. 152-157.

"We have reported this message from our good friend, Miss DeChant, partly because it is written in her most interesting style and we believe you will enjoy reading it, and partly because we want you to know how THE OUTLOOK OF MISSIONS gives material which can be used to great advantage in carrying out our missionary topics. THE OUTLOOK OF MISSIONS keeps you in close touch with the work of our denomination in both home and foreign fields and helps us to feel personally acquainted with our denominational missionaries."

—*The Way.*

## THANK-OFFERING DEPARTMENT

*Mrs. Allan K. Zartman, Secretary*

## SPRING-TIME

WHEN lusty morn awakens  
 From slumbers of the night,  
 And swings from yonder summit  
 Her brilliant rays of light,  
 Over woodland and hill-top,  
 Over meadows a-wing  
 Come the rustling and romping  
 Of merry winds of Spring.

Ho! Spring-time, joyous Spring-time,  
 We're waiting at your door,  
 We hear in leafless branches  
 Your whispering "winter's o'er."  
 The April showers patter  
 Against the window pane,  
 While from the dripping branches  
 A million jewels rain.

Across the patient meadows  
 We see a misty sheen,  
 And every tiny rootlet  
 Sends up a sprig of green.  
 Ho! Spring-time, gentle Spring-time,  
 In every misty brake  
 Come, kiss a thousand blossoms,  
 And sing them wide awake.

Oh! Spring-time, sweetest Spring-time,  
 We're glad you're here today,  
 For down the orchard stretches  
 We see the blossoms gay.  
 The apple, plum, and peach trees  
 Are decked in colors rare,  
 The fragrance of their blossoms  
 Has filled the very air.

And soon we'll taste the sweetness  
 Of the ripened fruit; we know  
 God will work His miracle,  
 Blossoms to fruit will grow.  
 'Tis just our loving Father  
 Who makes the winds to blow;  
 He sends the April showers,  
 He makes the harvest grow.

For while the earth remaineth  
 Seed time and harvest are sure;  
 No word of His can ever fail,  
 His promise will endure.  
 Come, now, and tell Him truly  
 That from this very day  
 You'll not forget to thank Him,  
 To give, to work, to pray.

## ONE THOUSAND NEW SUBSCRIBERS

1924

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If the first week in May has not produced the one thousand new subscribers to *THE OUTLOOK OF MISSIONS*, we will appropriate General Sherman's famous slogan—"And finish this campaign if it takes all summer."

Without missing a member of the W. M. S., let us move a new anvil into place and strike hard to get every member of the consistory, every Missionary Superintendent and every Sunday School Teacher to subscribe for *THE OUTLOOK OF MISSIONS*.

1924

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1000

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# The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

## A MISSIONARY CATECHISM

**T**HIS exercise may take the place of a Scripture reading and may be read or recited responsively until fully learned by the children. It is offered merely as a suggestion, and leaders may themselves arrange for their use a catechism superior to this one and more suitable.

*Leader.* How may we state the great mission on which Jesus came upon earth?

*Children.* To take possession of His Kingdom.

*Leader and Children.* The Lord God shall give unto Him the throne of His father David; and of His Kingdom there shall be no end.

*L.* Over whom is this Kingdom?

*C.* His Kingdom is over the whole world.

*L. and C.* Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

*L.* How is the Kingdom spread?

*C.* By the preaching of the Gospel of Christ by those who are sent, that is, by missionaries mainly.

*L. and C.* The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

*L.* Where and by whom has this preaching been commanded?

*C.* By Christ Himself on Mount Olivet just before His Ascension into heaven.

*L. and C.* Go ye into the world, and preach the Gospel to every creature.

*L.* How early was this command heeded and obeyed?

*C.* Very early, by Philip, Peter, Paul and many other disciples.

*L. and C.* And they went forth, and preached everywhere, the Lord working

with them, and confirming the word with signs following.

*L.* Can we all obey this command directly?

*C.* To some extent we can; but it was early found expedient for all Christians to help in sending chosen missionaries to preach the Gospel.

*L. and C.* As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away.

*L.* What did Jesus call such as are sent forth?

*C.* He called them Laborers in His Harvest, and He commanded us to pray for them.

*L. and C.* Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into His Harvest.

*L.* Have we satisfied our Lord in obedience to His command to make disciples of all nations?

*C.* We may not say that we have altogether satisfied His wish, for we must send yet many more missionaries.

*L. and C.* The harvest indeed is plenteous, but the laborers are few.

*L.* Should we wish for the honor of being called as Laborers into His Harvest?

*C.* We should count it as a high honor to be called as laborers into His Harvest, and we should consider it our duty to be prepared for such a call.

*L. and C.* Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

## FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

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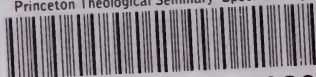
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